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GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

VOL. XV. JANUARY, 1865. NO. 1.

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From Sarah S Heestand. Ah Eiker. Jac Hetrick. Henry Clapper. John Goodyear. A S Lichtenwalter. John Nicholson. Abr Shmmy. Leon Furry. D M Holsinger. Thos S Holsinger. David Bosserman W E Roberts. John B Shoemaker. Anonymous. Lewis Sell. P D. David Bock. G Meyers. Isaac B Trostle. C Gnagy. Dan Holsinger 2. Jerem Rothermel. Isaac Price. B C Price. D A Garber. David Hertzler. Philip Boyle. M D. J M Cassel. Isaac Price. Henry Hershberger. H B Brumbangh. C G Lint. Eman Slifer. Christian Custer.

WITH MONEY.

From Joseph Schmitz. Jacob S Snyder. G S Frantz. Marg F Worrell. JD Gans. Isaac Price. P B Shoemaker. Dan Artz. Dr H Geiger. Barb C Price. C F Wirt. S T Miller. and Daniel Glick. David Bock. Eman Beeghly. David B Klein. Dr. Goover. John Royer. Deborah Cowperthwaite. John R Reed. Jacob Mishler. Jonas Price. David Niesly (What is your address.) J P Nice. Adam Hollinger. David Kimmel. L. Kittinger. Sam A Fike. Jacob Hedrick. Henry Lanver. H H Price. Eld Jac Blough. Dan Zug. Wm G Lint. H Clapper. Jos Shoemaker. Barbara Seacrest. Dan Art. S Miller. Levi Andes. (Give us your full address.)

Edward S Miller. Emanl Brallier David Gerlach. Jac M Kauffman. At Shelly. Seth Weigley. Henry singer. Abr Summy. Christian Thoras. Martin Comer. Geo Shrock as. Martin Coller. Geo V Ko Grous. David Hostetler. Geo V Ko lar. Jos J Hoover, Mrs Fanny Maus Wm Bucklew, Sam Holl, Ada Swinehart, Jos Holsopple. John Bittner. Jos Mishler, M Shrant Isaac Mishler, H Geiger, Henry Bean, Jacob Weimer, JS She and C Shellenberger. David Geise and C Shellenberger. David Gelse C W Castle, Jacob Beeghly, W Pannebaker. Geo Worst Jacob Meler, S R Zug, Jonathan W Blanc, D P Walker, J S Newcomer. Control of the Contro cob Miller. Andrew J Wanner, E Williams, John Lutz, WE Rober, Jonathan Garber, Joel Barnhart, Gi Flack. Henry Brumbaugh. DF Ebi David Goldinger. Jonathan Berkebi Eman Blough, P B Kanfiman 2. J Lichty, David Eshelman, Edwa Wampler, Abr Summy, Jack Romer, Josiah Gochnour, J P Moor Anna M Harshman, Jonathan Gar 600 E.P. L. Dow, John H. Hoofstetler, Li zie Diehl, Lewis Kimmel, Ell Snavely, J. Newcomer, Wm. M. Lic tenwalter, J H Ballsbaugh, Wm Pa nebakhr, Lizzie Kettering, Leon Fi ry, R C Ross, Abr Richey. M Miller. J E Pfouts, Leah C Taylo Jacob Ergood, P B Cober, Geo Shro J S Burkart, J S Snyder, Hen Lauver, Esther Martin, John B Sho maker, John H Goodman, James Heckler, Jacob Z Gotwals. Catl rine Bare, Jac Berkley & Son, E Shidler.

We have received other letters, b we must defer their publication un the next number.

BUSINESS NOTICE.

We inform the brethren that have se for the German Gospel Visitor that has been discontinued. The balan they have overpaid on the English, w be disposed of as they may order.

ADVERTISEMENTS.

A limited number of Advertisement inconsistent with the character a design of the Gospel-Visitor, will be serted on the cover. The circulation of the Gospel-Visitor extends from Atlantic to the Pacific Ocean, and the affords a valuable medium for advertising the content of the Pacific Ocean, and the content of the

THE

GOSPEL-YISITOR,

A MONTHLY PUBLICATION

DEVOTED

TO THE EXHIBITION AND DEFENCE

o F

GOSPEL PRINCIPLES AND GOSPEL PRACTICE, IN THEIR PRIMITIVE PURITY AND SIMPLICITY,

IN ORDER TO PROMOTE

CHRISTIAN UNION, BROTHERLY LOVE AND UNIVERSAL CHARITY.

"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. 1: 16.

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

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GOSPEL-VISITOR.

ALIEE,

THE GOSPEL - VISITOR.

Vol. XV.

JANUARY, 1865.

No. 1.

PREFACE.

by us all, since,

"New time, new favor and new joys, New songs of praise require."

should "present our bodies a living become "established in every good sacrifice, holy, acceptable unto God, word and work."

ned against him. Now we are to Dear Readers :- We heartily wish be "merciful as he is merciful," and you all a happy new year, and using "perfect, as he is perfect," and "folthe expressive and appropriate lan-lowers of him as dear children." In guage of an inspired apostle, we other words, we are to imitate him would say "mercy unto you, and in the exercise of benevolent dispopeace, and love, be multiplied." sitions, and in the performance of We congratulate you that we have benevolent actions. For however been permitted by our heavenly much we may often deplore the Father to enter upon another year, wickedness of the world, and be The new obligation we are under to grieved, and tempted, and injured him for this new manifestation of by it, we are compensated in a his kindness, we presume will be measure for all these disadvantages, readily and sincerely acknowledged by having a field to labor in, in which there is ample scope for the exercise of all our christian feelings, and by a proper cultivation and And as our times are in his hands, exercise of them, we become godand as it is "in him we live and like. There are many consideramove and have our being," we are tions indeed, which should act as surely his, and not our own, and stimulants to prompt us to strive to

which is our reasonable service." Looking then at things around It is indeed a reasonable service us in the world from such a standthat he requires of us, when he re point as indicated above, we feel quires our lives-that which he had like "girding up the loins of our first given unto us, to be given mind," and working while it is callback to him in such labors as will'ed day, knowing that the night in subserve his benevolent purposes, which we cannot work, is rapidly And how can we best subserve his approaching. And we feel like givpurposes? Every intelligent believ- ing a considerable amount of our er can easily answer this question. humble labor to the Gospel Visitor, "My Father worketh hitherto", said to make it useful in imparting in-Jesus "and I work." And one ob struction and comfort to such as ject that God has in view in work- are seeking the instruction and ing is, to bring back to himself his comfort which the Gospel of Christ sinful creatures, who have wandered affords. The church at the present far away from him, and to diffuse time, and especially in our own happiness among them; for he has country, needs every means which not eeased to love, pity, and care is available, for her encouragement, for them, although 'they have sin-comfort, and help. We are surely GOSP. VIS. VOL. XV.

and the end is not yet. All to more modern times-a spirit that whom God has committed talents, travails for the conversion of sinshould at this time, feel their responsibility, and act with the zeal, fortitude, patience, caution, and discretion, which that responsibility demands. It will be our aim to labor in this way as editors, in conducting a Christian Magazine.

The character of the Gospel Visitor is tolerably well known throughout the brotherhood, and we are not strangers to you. therefore do not consider it necessary to enumerate very fully what subjects will be treated upon, or to pledge ourselves as to what we shall do. We shall, however, try at all times to make the word of God the rule of our actions, and the glory of God and the welfare men, the design of our actions. From our present reflections and convictions, we may judge it proper to notice with other things the following:

1. As the Gospel is the "power of God unto salvation," and Christ is the only hope of a sinful and perishing world, the propriety and necessity of having the Gospel of Christ preached, if we would have men saved, is very apparent. From the present aspect of things christian effort in spreading the gospel will be opened in the Southern States. It is well known that

experiencing a time of severe trial, well as many of the brethren of ners, and for the enlargement of the Redeemer's Kingdom. hope that this subject may be judicionsly pressed upon the attention of our brotherhood.

- 2. Is not the fear entertained and that painfully by many, that there is a want of the power of godliness among us-a want of a more holy inner life-a want of a closer walk with God, and a more experimental and constant communion with him? And owing to this want, a worldly spirit is threatening us. The young are in danger of being earried away by their love for the fashions and pleasures of the world, and the more aged by their love for the wealth of the world. 'We shall try to labor to promote practical and experimental christianity among our readers.
- 3. While we may not look upon the differences which exist among our congregations as great as some may, still we would like to see those differences diminished, and think for our own edification, as well as for our usefulness, we should pray, and labor, and suffer, and try to remove every thing out of the way, that the church may do all for her in our country, a large field for own edification and for the world, which her mission enjoins upon her to do.
- 4. We have been deeply impresshitherto a gospel that recognizes no ed with the conviction that there caste, and that is prejudiced against are many precious pearls down in no color, -a gospel that comes with the deep well of Gospel truth, which special pleadings for and to the many readers have not found, and poor, was not well received by an expansion of Gospel precepts, many in that direction. We feel we which is but moderately understood. need more of the spirit which char- When Paul prayed for the Thessaacterized the primitive church, as lonians that their "whole spirit and

soul and body might be preserved braces, and what various sources blameless unto the coming of our there are from which to draw in-Lord Jesus Christ:" and when he struction, edification, and profit. declares that our "body is the temple of the Holy Ghost," he would have us to understand that the body is not to be neglected, or its claims upon us for our attention to its health, and capacity for the mind holding intercourse with the outer world, to operate through. Christianity throws its mantle over poor human nature, and would protect all its parts, and save them all. Is there not such a thing as physiological Christianity? In other words, is not Christianity designed to control our appetites, and regulate our bodily habits, more than it is usually thought to be? A judicious thought upon this subject now and then from some source, we hope will not be considered out of place. And then the improving and developing of the intellectual faculties under a christian culture that they may act in harmony with, and as an auxiliary to, our moral powers, thus increasing our facilities under some circumstances for usefulness, is also a subject we deem worthy of a prudential consideration. In short, we believe we have the germ if not the full development of every truth in the gospel of the kingdom of heaven, which is necessary for the elevation of man to that position of boliness, usefulness, and happiness, which he was originally designed to occupy; and that it is the duty of the Christian philanthropist to labor to explain and apply that truth to meet the wants of humanity in all its conditions Our readers will from what we have said, perceive how wide a range of ob- prayers of the righteous, that we jects our faith in Christianity em- may be guided by divine wisdom,

We hope that those who may write for the Visitor, as scribes instructed unto the kingdom of heaven, will bring forth out of the precious treasury of the gospel, things new and old. We ask the co-operation of our brethren in our labors to give to our brotherhood and the world a Christian Magazine well filled with useful Christian literature. solicit from our correspondents and contributors articles upon the various subjects embraced in the various departments of Christian doctrine, practice, and experience. For we shall use our utmost endeave ors to give to our readers gospel Christianity in theory and in practice, in form and in power.

But let all our readers remember that the articles which possess but little or no interest to some, may possess considerable interest to others. And consequently when an article is found that some do not feel interested in, let not such feel too confident that it should have been rejected, since that article may be edifying to some of our readers. And let none of our readers overlook what may be useful and appropriate, or fail to make an application of what may be practical, because in the same number and in closer connection, something may be found which does not suit them. This would not be wise or judicious

We ask for our work a candid hearing, and an unprejudiced judgment upon its mcrits. And we also humbly solicit an interest in the

and strengthened with divine grace, the life of such proving too short and thus be qualified for a successful for them, and closing upon them

LOST TIME.

church various practical admoni- played it often proves a burden. tions. The truth implied is a sol- Time may not only be regarded more so, than in their appreciation deemed, will involve in it losses of waste much of their time in idle and a lost heaven! talk, unnecessary sleep, and vain But lost time may be redeemed.

performance of our work. before they shall have made prepa-J. Q. ration for their departure to another state of existence, yet they often feel that their days move heavily. "Redeeming the time because the and drag slowly along, and they days are evil." This language is wish them at an end before the propused by the apostle in closing his er time for their termination. They letter to the church at Ephesus feel thus because their time is not when giving the members of that employed, for when time is not em-

emn one. It evidently implies that as a talent given to us by the Lord, they had lost time. And oh, how for the due improvement and use of much time has been lost! Who in which we shall be held responsible, looking back into past years, will but it may likewise be regarded as a not acknowledge that he has lost precious legacy; and if we make much time? And that loss is a se- a proper use of it in connection rious one, since time is so precious, with other gifts bestowed upon us If we should lose a considerable by our heavenly Benefactor, we may sum of money, the loss would be derive great and lasting advantages likely to distress us, and if there from it. It is given to us for the would be any probability of us find-double purpose of a preparation for ing it, like the woman we read of the present world, and also for that in the gospel, who lost her piece of which is to come. And it should be silver, and lighted a candle, and divided accordingly. By a proper swept her house, and sought dili- and frugal use of time, what vast gently until she found it, we too stores of knowledge have been acwould seek diligently for our lost quired, and what great achievemoney. But does the loss of our ments have been accomplished. time grieve us? It is to be feared what a noble Christian characters that many feel no distress at this formed, and what an amount of loss. And this is owing to the fact good works performed! But it will that the real value of it is not ap- be a powerful witness against those preciated. Mankind in general are who have abused it, squandered and very inconsistent, and in nothing mardered it. Time lest and not reof the value of time. How many an incalculable amount—a lost soul

amusements. An twhen these very And how? Is not time that is past persons become impressed with the gone for ever? It surely is, and idea that their time is about closing, we can never recall it. But there how extremely auxious they be- is a sense in which we may redeem come to have it lengthened out time, and we are admonished by Although there is much danger of the apostle to redeem it. It is said

redeemed what they had previously valuable commodity. lost. So in a moral point of view. If we would redeem our time in the lost much, and feel that what yet of our time. remains may be but very little, and How far we may be able to do time. To redeem time we must should have, as much as possible, end, the use, and the value of time. some portion of each day be set We must also understand what en- apart for the improvement of the emies have stolen our time. And mind and the heart-for reading. we shall find the following to be reflection, and prayer. And let not among them: idleness, unnecessary our worldly business, however sleep, immoderate recreations, vain pressing, occupy our attention any company, too much worldly busi-day so closely as to let no time for ness, these have all robbed us of devotion. It is said of Washington, much of our time, and we must res- who was remarkable for his punecue it from them if we would tuality, that if he had company redeem it.

the phrase redeeming the time, means and diligently improve every opporliterally, buying the opportunity, and tunity, (or buy every opportunity as is a metaphor taken from the practitle language containing the precept tice of merchants and traders dili-implies,) which is afforded us for gently observing the times, and ta-doing good. We must not neglect king advantage of them that they minutes and quarters of hours bemay make good bargains. When cause they are such small portions merchants and speculating men of time, and yield to the thought have sustained some loss in their that they are too small to be of any business transactions, they will use, and then neglect to use them. then make extra exertions after. The mechanic or artist who works ward to make such a turn of their in gold, is careful to save all the business as will make up for the filings because the metal is precious. loss they had sustained. And if So should we save all the scraps successful, they may be said to have of time for they are parcels of a

If we become impressed with the sense of the apostolic precept, we value of time, and see that we have must observe order in the division

know that there is a great deal to this, will depend upon circumstando for ourselves and others, if we ces, as the eallings and conditions would meet God in peace, and hear of life in which we are placed may the plaudit "well done good and differ very much and some can much faithful servant," and then become more readily than others observe prompted and impelled from such order in the distribution of their considerations, to a more earnest time. Some may not be able to oblife of holy labor, and, when our serve very much order, but there diligence to improve our time in are none but what can, if they try, doing good is redoubled, and when observe some. And surely this has we do much work in a little time, much to do with the redeeming of then may we be said to redeem the time. All our duties and labors have a proper understanding of the their times allotted them. Let when his seasons for devotion To red em time we must faithfully would occur, he would ask to ve

excused that he might attend to with them was at an end, and no his devotions. success in the improvement of our time if order is observed in applying it, to what there will be if every thing is done at random.

And now dear reader, have witnessed the passing away of another year, we should be forcibly reminded that time with us is approaching its final close, and that ere long we shall be deprived of the opportunities it affords us for doing good. And as we have been permitted to enter upon a new year, now is a proper season for us to awaken to the importance of time, and to make increased efforts to re-The close of the old year and the beginning of the new, have suggested our subject. And we ourselves feel the importance redeeming the time, and purpose by God's help to make an effort to do so. And we would "stir you up, by putting you in remembrance."

Dear christian friends, give the apostle's admonition some reflection. And if you feel you have lost time, make a mighty effort to redeem it. If you should be called from time to eternity with your present attainments in grace, what would be your prospect? If any thing is wanting, it may yet be secured, but the time of our probation may soon be over. If you have not felt and labored for others as you should have done, now do so. Friendly sinner, you perhaps have lost much time and many opportunities. Be admonished by the voice of truth to redeem your time. Remember that many have only learned the worth of time, and felt language used by the apostle to

There will be great preparation for death made. not like them.

Q.

THE GREAT LESSON.

"I have learned," says Paul, "in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." This is indeed a great lesson, and well may those who have learned it be considered wise. It can be learned of no other Master but Christ. His disciples are taught it, and Paul spoke as a disciple of Christ when he declared he had learned it. It is one of the branches taught in the higher Department of Christ's school. There are many other developements of the Christian life which are introductory to this, and which prepare for it and lead to it. If our Christian education has been properly commenced, and if we have learned "the first principles of the oracles of God," and having left these, have gone on to perfection as we are exhorted by the Apostle to do, Heb. 6:1, then may we master this question, and solve this, one of the most difficult problems in Christian experience. It is the experience of "a man in Christ," and not that of a babe. It indicates a real, and an extensive work of grace in the heart and life of a disciple of Christ. is not an attribute of nature, the work of Christ. This is seen from the connection in which the the importance of it, when time express this state, stands to what

strengtheneth me."

To learn to be content in whatsoever state we are placed, is most desirable knowledge, since it is both practical and profitable. There is however, a contentment of another kind besides that which is here alluded to by the apostle as being the work of Christ; and we must distinguish the one from the other. There is a contentment sometimes found as the result of some peculiar organizations. There are men to be found who seem to be contented when in debt, and make no very strong effort to pay what There are some men they owe. apparently contented to live in houses that are searcely sufficient to shelter themselves and families from the piercing cold of winter, while with a little labor they could greatly improve them. But they are so constituted by nature, or rendered so by habit, that however annoying and inconvenient things may be about them, still they seem to be contented. This contentment is a very low kind of enjoyment, if it can be called enjoyment at all.

"Some place the bliss in action, some in ease; Those call it pleasure, and contentment these.'

The contentment alluded to above as the result of a peculiar organization or of habit, is the bliss of ease. While the contentment enjoyed by the apostle, and all believers, is the result of duty either active or passive-the result of either doing or suffering the will of God. This eontentment is associated with godliness by the apostle when he says, "godliness great gain.

follows: "I can do all things" heling into this world, and it is certain continues, "through Christ which we can carry nothing out. And having! food and raiment, let us therewith be content."

> Contentment is a satisfaction with the portion of outward things which it may please God to bestow upon us. It seems to be according to the wisdom and will of God, that all should not enjoy alike of worldly things, but some have more and others less of these earthly comforts. Now, however desirable it may often be to have more than simply food and raiment, yet these are all that are absolutely necessary, and these will suffice a mind possessing christian contentment if it does not seem to be the will of God that he should have more. He is not so much a rich man who possesses a great deal, as he who feels he has enough. The covetous man who is always longing after more, can scareely be said to be rich. as he may have but very little enjoyment in what he has.

> But this state of mind indicated by the word contentment, a word used by the apostle to express a christian attainment and privilege, is not only a satisfaction with the share of earthly goods which the believer may possess, although that portion may be very small, but it is likewise a satisfaction with or acquiescence in, that condition in life to which duty may eall us, however hard and painful that condition may for the time be to our nature. and Silas were contented and happy in their confinement at. Philippi, and John in his banishment to Patmos.

It is said of the ancient sufferers with contentment is for rightcousness' sake that they For we brought noth- would not "aeeept deliverance that

they might obtain a better resurrec-privations, trials, and sufferings he deliverance would have been ob- this hope which sustained those tained by a violation of their reli- ancient sufferers who would "not gious principles.

enable us to accommodate ourselves If Christianity does not immedito every condition of life, cheerful- ately remove all the causes of sufly and even joyfully. We can accom- fering from its possessors, it in a modate ourselves to a state of afflic-short time will, and until it does so, tion caused by abasement, hunger, it renders them patient and conwant or suffering, so as not to be distented under them, tressed to such a degree as to lose all Now as this knowledge which christian comfort, or as to make use of we obtain in learning this great any improper means to escape from lesson of contentment, is of such that state. But he who possesses a practical and desirable character, this contentment, also knows how making us truly rich and truly to enjoy a state of plenty, or to be great by rendering as contented full. And perhaps we have as in every circumstance of life, with much need of grace to be humble, what readiness should we all acand to be a christian when abound- eept of God's offered grace in Christ, ing with plenty, as when suffering and come to him as the great Teachwant. For the temptations of er from God, in whose church or prosperity are perhaps as danger-school we alone can learn the great ous as those of want. lesson we have been contempla-

hope which Christianity affords, can son at the feet of Gamaliel where this most desirable state of mind be the was brought up, but at the obtained? There is no other system feet of Christ. To this hallowed or religion that can produce it. spot, and to this heavenly Teacher · This state of mind is produced in let us all go, and "learn of him, that part by the direct influence of a we may find rest for our sonls," divine power upon the mind itself. be contented in whatsoever state A divine power is required to pro- we are placed, and be "wise unto duce it, and such a power is available. We have already seen that Paul acknowledged bis indebtedness to Christ for the quiet and joyful state of mind which he ex- Such is the end of the course of perienced under all his changes and this age! its commerce, and its trials. This contentment is further pleasures; its politics and its reliprovoted by the hop which the be igion; its philanthropy and its misher possesses. Fir whatever e- anthropy; its hypocrisy and its blas-

tion." They were more contented may in this life be called upon to enand happy under the tortures they dure, they are "but for a moment." experienced as duty assigned them And then will follow a state of unthat lot, than they would have speakable enjoyment free from all been delivered therefrom, if their sorrow, pain, and death. It was accept deliverance." They expect-This contented state of mind will ed to obtain "a better resurrection."

Where but from the power and ting? Paul did not learn this lessalvation."

For the Gospel Visitor. AN APPEAL TO CHRISTIANS.

phemy; its morality and its open | melt? Shall not our tears flow for wickedness, all find their termination here. Christian readers, what shall we say to these things? We have glanced through scripture and gathered up the sum of its testimonies as to the judgments which are impending. And now with all these predictions before us, what is to be the effect of the inquiry to our souls? Shall we not look into these things and prayerfully and patiently inquire, whether we have as yet understood God's mind respecting them? When he speaks so constantly and impressively of indgment, can we have been right in taking it for granted that the gospel would silently progress, christianity gradually spread, and the and knowing that grace has rescued world's condition continually im- us from these judgments, and that prove till the millennium should when they are executed, we ourcommence? And can we think of selves shall be with him, who exethese things-ean we look at the un- cutes them, is it possible that we converted around us hasting uncon- can selfishly enjoy the thought of sciously to destruction, without be- our own security, and leave the ing moved? Can we behold the poor world unwarned, the grace of worldling like a man in a boat drift. Christ and the Father's love improing down a rapid stream with his claimed, or poor sinners uninvited, back to the danger, entertaining unurged, unintreated to flee to the himself as he looks up the river shelter of his open arms? O for with all the gay, pleasant objects more earnest love to Christ and which are fitting past him, whilst deeper compassion for poor souls! each minute bears him onward to Brethren, the time is short. The the falls where he must ere long moments glide rapidly away. Soon be dashed to pieces, without at- will the only opportunity be gone, tempting to rescue him from the that we shall ever have of confessoverthrow? Can we think of such ing our Master and seeking his gloa doom as awaits the world in which ry in the midst of a world which we sojourn, and not weep over its either rejects him directly, or indiguilty, condemned inhabitants? rectly by rejecting those who are Did Jesus weep over one city and not ashamed of him or his word. say. "If thou hadst known, even May his own spirit animate thou, at least in this thy day the May our hearts be softened, and things which belong unto thy peace, tendered, and humble l. May the but now they are hid from thine fountains of compassion for those eyes," and shall not our hearts around us gush forth. May souls

a whole world that lieth in wickedness and daily ripens for destruction? The hour of judgment, near as it may be, has not yet come. The door of mercy still stands open: yea, as yet it opens into the scene of those heavenly delights and bridal glories which Christ and the church shall share ere he comes forth from the wedding to execute vengeance on his focs. And shall we not use the opportunity to sound forth the gospel of God's grace? Shall we not warn and entreatour fellow sinners. and earnestly beseech them as the apostle Paul did, "to be reconciled to God." Knowing the judgments which await the world around us.

be gathered to his arms of mercy. by the Lord when he comes in May his people be stirred up to peace. pray and watch, and labor. May we humble ourselves, and stir up, come as a thief in the night, how and exhort one another, and "So necessary, it is that we much the more as we see the day should be ready. approaching."

> W. B.

For the Gospel Visitor. REFLECTION.

Who can be unconcerned in view of the wonderful things that are to happen to our world? How alarming to the wieked will those awful sights, sounds, and sighs be! the world burning, the elements melting, accompanied by sounds more terrible than those of thunder! No place of safety-none of eoneeal-Destruction meets them whereever they go, or turn? unwise are we to give all our time and attention to the accumulation of worldly riches, worldly property and worldly talk when all shall be destroyed! forlorn will be the condition of have loved the those who shall world, when they must witness the destruction of the object of their affection and delight.

But the prospect is as cheering to the christian as it is gloomy to the sinners. The prospect of having a new and purified earth to dwell in, where the reign of righteouness will exclude sin and all its train of bitter consequences, is one that gladdens the heart of the believer. In order that we may enjoy the new earth and the new heavens, let our conversation be holy, and our lives according to the principles of godliness. And let us all be diligent, and work while it is

And as the day of the Lord will

S. S.

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THE KINGDOM IN POWER.

The spirit of man is subject as much as the body, although its subjection is not a seen thing. The human soul is not, and cannot be, a god unto itself,-by necessity of nature it must worship another,around some spiritual center it must revolve. It may be that some are, in point of fact, for a time hovering on the confines of two opposite The kingdom of light may worlds. have begun to grasp, while the kingdom of darkness has not yet let go the man. Two real powers-the power of God and the power of evil -are contending for possession The eaptive of the one or of the other must a human spirit be. There is such a thing as a borderer halting between these two kingdome; but he does not halt always-he does not halt long there. While he stands quivering in the balance, sensible that redeeming love is drawing, but refusing to throw himself absolutely over into its power, the world holds him yet by a bond unbroken, and will suck back into its bosom all its own.

What is your position brother? It is not enough to say that you are not wallowing in the mire of manifold lusts; you may be far removed from the vicious, and yet be as completely subject to the same ealled to day, that we may be found spiritual power. The men who soar perfectly controlled by the earth's attraction as the men who heavily trudge on foot along the miry road between death and life is crossed, below; soon, and perhaps suddenly, the lofty will be on a level with the low. Such, and no greater, is the difference betwen the more and the less reputable of those who live without God in the world. The movement upward from the earth, which is made by aid of earth's own powers and laws, will neither go far nor last long; if you are not caught and carried off by a power in heaven, the earth will soon have you on its boson again. As long as Does the love of Christ hold you as a soul remains in the power of its old centre, a few degrees more or less of elevation in the standard of conventional morality will not deeisively affect the final issue. A word will not avail. The kingdom that does not exert supreme controlling power is not a kingdom. In whose power does the soul actually lie? On that hinge turns all our time-all our eternity.

If the sun, while its grasp of the earth by gravity remained the same, were otherwise so changed that all its rays should be darts of death, the only hope for our world your power or lie in his? Strange would be to escape from the sway of the destroyer. A method of deliverance can be at least conceived though we would? True, you caneasily. Let the suffering planet for- not ascend into heaven and drag sake its orbit, and flee toward some Messiah from his throne; but those other of the suns that people space; who are determined to have Christ it would then revolve round another at their disposal take not the power centre, and bask in another light, but the word, and make it lie where The passage of a human spirit from it will disturb them least. Some the power of Satan into the king-persecutors, when the victim is bedom of God is a real event, as great youd their reach, dress and execute and as decisive as the supposed his effigy. Thus some who are calltransference of a peopled planet to ed Christians treat Christ. They

in a balloon among the clouds are as should not be in all cases the power of precisely observing and recording the moment when the border line there ought, at least, to be a welldefined and clearly seen distinction between living under the power and a translation into the kingdom of God's dear Son.

On the Sabbath, when you leave your labor behind, and worship with your fellows in the house of prayer, or in the silence of night within your own dwelling, when you kneel alone to pray, which kingdom retains the control of your heart? the sun holds this planet in its power? If the new kingdom has not gotten the command, the old kingdom has not lost it. A kingdom in word cannot wrench you from the grasp of this world's god. The word of the kingdom may tingle in your ears every Sabbath for a lifetime, and you, nevertheless, lie in the wicked one. There is only one way of deliverance, and that is by a simple and unreserved personal surrender to the power of Christ's kingdom-to Christ its King.

Whether do you keep Christ in question, you will say; how could we keep Christ in our power althe sphere of another sun. If there keep a lifeless image which bears his name, leaving it outside the bruised reed shall be not break, door while they entertain company within, and subjecting it to a thousand indignities. The name and the garb they will endure, but not the life or power. In order to earry out a certain political system, the British Government maintained a personage at Delhi in royal state with royal titles; but they crushed their own creature as soon as he tried to be a real grant It is thus on how the that the same person knee and cry, Hosan a gore the Christian religion of the brist because he claims to 1 King. The struggle of rebeller · ful: but simple, trustful. nce is sweet. Those ... prendered without reserve Redeem. er's claim of soite, significant witness willingly that his is easy and his burden boht. Ti or.

SUFFELLIAM.

You may see it it is foring an answer to prayer How often have you asked to "er we in faith and love, and every and elimination often have you prayed that self might be crucified, and Christ become all in all!-that your eyes might turned away from beholding vanity," and so fixed upon the Anthor and finisher of the faith, that you might be changed into the image from glory to glory!" How have you longed that the chains which bind you to earth might be broken, and your spirit set free to soar towards heaven !- and God has heard your prayer. He is answering it, not as you thought he would do, but in the way that is best for you. Yield yourself to him. The

and smoking flax shall be not quench," Do not fear; he is leading von aright, even by the way that he himself has gone before, for, "he himself went not up to joy, but first he suffered pain. He cutered not into his glory before he was crucified. So, truly, our way to eternal joy is to suffer here with Christ, and our door to enter into eternal life is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life."

Perhaps, too, you have asked for work, -you have said, "Lord, what wilt thou have me to do?" And God has heard. He has said, "I will show thee how great things thou must suffer." He has given you work, and with it he has given weakness. You could not bear the one without the other, for you would have grown proud and independent, and been in danger of working for self, and not for him. It is pleasant to be busy, to feel that we are important and useful,pleasant to work off in action the surplus energy of our nature. And so our service is often not pure. It springs from mingled motives. But God will not have it so with you. He will have a pure offering from you, even though it is given with tears. Do not, then, murmur, but rather give him thanks that he has counted you worthy of this calling. Prey that you may "work all your works in God," and that the "thorn in the flesh," which he has appointed vou, lest von should be "exalted above measure," may accomplish the purpose for which it is sent.

spring, I passed a man of my ac- served with pleasure in passing his quaintance in the road about a quar-house, that his own trees are all ter of a mile from his own house. grafted and cared for; and every

ments for grafting was by his side, of the nicest culture. very thrifty tree, well situated on mercy. the south side of the wall. Remarkmight some day reach and pluck delicious fruit. The design of that Christian man struck me as worthy of a Christian heart. It will be a to the passing traveller. Many a wayfarer may cat the grateful fruit and bless the man who grafted that tree by the way side.

GRAFTING BY THE WAYSIDE. | That man was not one to neglect In riding one day, early in the his own garden. I have often ob-A basket with scions and imp'e-part of his premises bears the marks

and a young, thrifty app'e-tree, This little incident was richly which sprung up beside an embank- suggestive to my mind. It starts ment wall, was protruding some of the question for Christians, whethits branches just over his head, as er labors somewhat like this ought he sat on the railing. I stopped to not to be more common in their inspeak with him, and he said to me, dividual practice. Of course, each that as he had been grafting some one must keep his own vineyard, fruit trees in his garden, le thought. But "the field is the world;" "Do he would come and -et some grafts good to all men;" "The highways in this tree by the roadside, which and hedges" are to be visited by he had observed many times, as a the servants of Christ on errands of

Are there not some trees by the ing that I presumed he did not ex- wayside which you can graft, and pect to cat much of the fruit, I in- which, by the blessing of God, shall quired whether he proposed to graft hear delicious fruit to regale some winter fruit or early apples. He strangers and wayfarers on the pilreplied, "I thought I would graft grimage of life? When you are apsome good early apples, the best plying a diligent hand to keeping kind, perhaps they will do some- your own heart in the love of God, body some good." Some months and to home culture, and to the Sabafterwards, in passing over that bath school, that garden which the much traveled road, I saw that the Church cultivates for Christ,grafts were alive and shooting up seeking there from the children the with a vigorous growth, as if re- precious fruits of early piety,-it joicing to fulfil the generous purpose is Christ-like to look beyond home of the good man, who had come so interests, and bestow labor also far from his own premises to insert upon neglected spots, where now onthem there beside the thoroughfare, ly wild and worthless fruit is growwhere the hand of any traveller ing. Is there not some neglected child that you can bring into the Sabbath-school?-or some Sabbath wanderer whom you can influence to go to the house of God?-or some beautiful sight, one of these years, fallen one, struggling with temptato see that tree laden with fair, in- tion, cast off, and thinking within viting fruit, and offering itself thus himself, "nobody cares for me," whom you can reclaim and save?

Selfishness and love of ease may repress the rising purpose of benev-

the fruit? It will do me no good." reckoned up, and too dearly owned But it should be remembered that of God as the means of converting there is reward enough in the sat-sinners of all classes, to be doubted. isfaction of having done the benefi- Go out into the highways and hedgcent work. The richest blessedness es; earry tracts with you as scions great Master, who always remem- trees that now yield unsightly and bers the cup of cold water given in bitter fruit. "Be not weary in well his name, will see to it that your doing. labor of love is not in vain.

Let me give examples. A lady, in walking to church, met a vagrant boy standing at the corner of a street. She spoke kindly to him, and persuaded him to go to the Sabbath school, where he became a Christian. Afterwards he became a devoted and useful missionary to the heathen.

A man gave a tract to an orphan boy with a word of Christian counsel, which was the means of leading him to love the Savior; and then he felt that he wanted every little boy and girl to have "a book about Jesus." That boy was manifestly the means of leading many souls to Christ.

Many a parrative of conversion der delicate leaf. has been like that of the young man who said in a little Sabbath evening kisses its dewy cheek! The balmy conference meeting, referring to the breeze of spring fondles and caressinstrumentality of a tract given to es it-"God tempers the wind to him, "My friends, a week ago to- the shorn lamb," and very gay night I was without hope and with- and sprightly is this little leaf in out God in the world; but I think these first days of summer. the Lord has forgiven my sins, and Daily it grows stronger and larthat I have become a new creature ger, and ere we are aware, it is a in Jesus Christ. The reading of a mature, full grown leaf. But tract which was kindly given me days, too, have grown longer. The was blessed by the Holy Spirit to heat becomes oppressive. awaken my heart and conscience, anon a feint rumbling noise is heard and lead me, I trust, to the Friend of in the far off distance. The lurid sinners. And oh, what a Friend!" flash protrudes itself from beneath The instances of the usefulness of the little black cloud, then quickly

olence, by asking, "Who will eat tribution are too numerous to be is in giving, not in receiving. The to graft into the young and growing

For the Visitor. MUTATION.

"Ah me! what is there in earth's various range,

Which time and absence may not sadly change?"

All created matter, animate and inanimate, is subject to mutation. The great world of nature, as well as that of mortals, must yield to the corroding touch of time.

There is much that is sad, and yet much that is beautiful in the contemplation of this grand Panorama.

We see the little bud look out from under the dusky bark-a few days and it has expanded into a ten-

How tenderly the sun at first

evangelical tracts and of tract dis-recedes. The great clouds pilo

themselves higher and higher—an-| Memory cannot recollect a time other crash-a glaring' blindning when the same sweet smile and vividness and the tempest in nure- speaking look did not play upon that lenting fury breaks upon the still-dear face. The hoary head seems ness. Fearfully the little leaf strug- always to have been hoary-The gles with the elements. But as its wrinkled brow always to have been day, so is its strength, and right bravely it lifts its head when the tempest has spent its fury.

The long days begin to shorten. The seorching rays of the sun have blistered the once fair cheek. Frost's cold, icy finger touches the little leaf. It droops. It dies and is soon imbedded in the earth where it moulders to dust. Only a little leaf-But how beautifully emblematical of man's earthly career! Not long an infant hushed by a mother's sweet lullaby-not long a joyous, happy, laughing youthnot long in maturity baffling with the tempest of life—not long a gray haired sire when the icy finger of death, like the frost upon the leaf, sinks him to sleep with the "pale nations of the dead."

Little indeed, do we realize that we live at all, so rapid and yet so silent are the transitions of our being from one stage to another. Like a dream in troubled sleep, memory traverses the varied changes and unto him, behold, we have torsaken devious windings of the past. But all and followed thee; what shall we gested.

wrinkled.

Time rolls on, unrelenting time, "who forever will leave, but enough of the past for the future to grieve." The "Pale Messenger," lays low that hoary head. A sad tinge rests upon the child's face, for it is a bitter lesson, it 'comes when its little dimpled hand for the first time rests nipon the cold, damp brow of death.

Thus it is in this world of change. Nothing stable, nothing permanent:

The falling leaflet is on its last monition to thousands of the sons and daughters of earth. And for aught we know, dear reader, this type is being portrayed to some of us for a last time. To whom may the damp vaults but prove a subterranean passage to the glory land where change shall never come.

A. M. L.

The Laborers in the Vineyard.

"Then answered Peter, and said a moment's flight and she is back to have therefore? And Jesus said the sunny days of childhood. Again unto them, verily I say unto you, the little head nestles cozily upon that ye which have followed me in a grandsire's knee. The childish the regeneration, when the Son of face turns to read over again the man shall sit in the throne of his lines earved upon the time worn glory, ye also shall sit upod twelve brow. These tell that love and ho thrones, judging the twelve tribes liness pervade the indwelling soul- of Israel. And every one that hath eye and month alike speak though forsaken houses, or brethren, or sisthey move not. Change, too, is vis- ters, or father, or mother, or wife, or ibly depicted in those altered fea-tures; but, to the mind of the little children, or lands, for my name's dreamer no such meaning is sug-sake, shall receive an hundred-fold, and shall inherit everlasting life, but GOSP. VIS. VOL. XV.

many that are first shall be last, will give unto this last, even as unand the last shall be first.

For the kingdom of heaven like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye hereall the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny: But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they the house, saying, These last have to obtain salvation. hast made them equal unto us,

to thee. Is it not lawful for me to do what I will with my own? thine eye evil because I am good? So the last shall be first, and the first last; for many be called, but few chosen." Matt. 19: 27-30; 20: 1

Various explanations have been given to this parable and it has been considered one of the most difficult. We propose not a minute explanation of all the particulars mentioned in it, but rather look for the principal doctrine that is to be learned from it. There may be very pretty and edifying applications • made of many things contained in parables, although such things were not originally designed to be taught by them.

Among the explanations given, is that which makes the primary doetrine to be taught this: the rewards of all who are so happy as to get So when even was come, the lord of into the kingdom of God, will be equal. This, from a view of the parable, would seem to be the great truth taught by Now as the laborers were employed at different hours in the day, and all who worked were rewarded, we certainly may reflect with pleasure upon the free offers of pardon and salvation to all sinners at whatever periods in their lives they may come to Christ, and that death alone murmured against the good man of will terminate their opportunities But this exwrought but one hour, and thou planation as the primary doctrine taught, does not agree with the which have borne the burden and words-Many that are first shall be heat of the day. But he answered last, and the last first, since these one of them, and said, Friend I do words surely express a great change thee no wrong: didst thou not in the condition of the laborers, agree with me for a penny? Take and not an equality. Others again that thine is, and go thy way: I look at the parable as setting forth this truth; viz. God does not regard selves would; -that the Gentiles the time that men serve him, but who should be called after the Jews, the diligence with which they serve would receive the same reward as him- Now since there is nothing the Jews, and with this arrangesaid about the diligence with which ment in the kingdom of God, the latthe laborers worked, this eannot be ter would express dissatisfaction: a prominent doctrine taught. Some This idea is not by any means to be see in the different hours at which altogether overlooked, for the murthe laborers were hired, the differ- muring dispositions of the Jews reent ages at which people commence quired such a lesson. Nevertheless, a christian life, and think the para- had the primary doctrine of the parvation, by giving them to under and Gentiles, then two classes of stand that at whatever period they laborers would have been sufficient seems to be nothing in the connecthe parable all will be rewarded signed to apply exclusively, alike. Now while there is nothing even primarily, to them. in the connection to favor this idea, To obtain a key to open the pargo against it. Can it be said with particular reference to the conpropriety and truth by persons liv- nection in which it stands, and to to reprove the Jews who thought that called it forth. that salvation exclusively belonged This parable was given to the

ble was intended to encourage able been designed to apply to the those who may have neglected sal-simple distinction between the Jews would become concerned about their to show that distinction. But insalvation, if they will then only la- stead of there being only two classes, bor faithfully for the Lord, though there are five; those who entered their time is very short, they shall early, those who entered at the receive a reward equal to those who third hour, those who entered at will have labored long. There the sixth, those who entered at the ninth, and those who entered at the tion encouraging this idea that it eleventh. Then however applicamatters not at what period in life per- ble this parable may be to the Jews, sons repent'and turn to God and enter this number of classes given does into his vineyard, since according to not favor the idea that it was de-

facts which must be apparent to all, able, it seems necessary to have ing in a Christian country, where the occasion which gave rise to it. they grow up in the midst of Christ- This is a principle that should be ian institutions, and where the ealls kept in view in all our explanations of God in the gospel are so frequent of Scripture. We have therefore and so universal, that "no man hath given the connection. In this case hired us?" Surely not, since all as in many others, the division of have known more or less about the Scriptures into chapters is untheir duty from their ehildhood, fortunate, since it breaks the con-Another idea that has been proposed nection of the subject, and separis this; it was primarily designed ates the parable from the oceasion

unto them, or at least, the Gentiles disciples. The rich young man would not enjoy the same blessings could not make the sacrifices which under the Messiah that they them-the Savior required. Peter thought

that he and his fellow disciples had, observations upon the danger of and said to Jesus, "Behold, we have riches, after which Peter's question forsaken all, and followed thee: "what shall we have therefore." what shall we have therefore?" To followed. this question Jesus gives an answer! This question with the expressin which he sets forth the advanta-ions with which it was connected ges of faithfulness to duty. But be would seem to manifest a feeling in saw, either in Peter's spirit-the Peter's mind, which was not in acspirit that started the question, cordance with the spirit of Christiwhat shall we have therefore, or in anity, or the spirit which Christianthe infirmities of human nature and ity was designed to cultivate. the tendency of the human mind, a feeling the Lord seems to have the necessity of a warning. Conse discovered, and judged a warning quently, he gave a warning in these necessary, and gave such a warning words: "But many that are first in the words, "But many that are shall be last; and the last shall be first shall be last, and the last first. first." Then follows the parable of From Peter's language he seems to the laborers in the vineyard, con- have put himself and his brethren neeted by the word "for" to what into a comparison with the rich went before, and also showing by young ruler who had gone away in that connective, that what went sorrow. And in this comparison, before was in some way the cause of he and his brethren appeared in a the parable. Then let it be observed very favorable light; while by imthat after he stated the parable, plication the young man appeared he declared, "so the last shall be directly the reverse. Peter's lanfirst, and the first, last." The in- guage in reference to what he and ference is then plain that the para- his brethren had done, seemed to ble was designed to illustrate the say, "He was not willing to make words, "but many that are first any sacrifice. But we have sacrishall be last; and the last shall be fixed every thing.—He was not wilfirst." And these words no doubt, ling to take up his cross and follow contain the key to the parable, and thee. But we have been willing, as they were called up in the Sav- and have thus showed a love and for's mind by Peter's question, that devotion to thee which he has not." question seems to have suggested the parable.

The young ruler who had come to Christ with apparently so much zeal and sincerity, inquiring what he must do to inherit eternal life, had been plainly answered. But the terms upon which Christ had offered him eternal life, he took exceptions to, and went away from the Lord sorrowfully, the yearnings of his faith. His question would seem to spirit after eternal life not being sat- imply that he felt that in considera-

It would indicate too much of a spirit of glorying in what they had done-the spirit of the Pharisee, who said, "God, I thanksthee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Further, Peter's anxiety to know what they were to have, was not the manifestation of the higher developement of Christian isfied. The Savior then made some tion of what he and the other disLord, they had put him under obligations to them. Whereas, he should have felt that it was an unspeakable mercy that they were permitted to follow him.

As the infirmities of our nature are such as render encouragements and incentives to duty necessary. we may with propriety have "respect to the recompense of reward" offered to faithfulness and fidelity. But we are not to be over auxious about what we are to receive. There are higher motives which should influence us to act than those of pleasure or profit-motives of justice and right. We justly owe the Lord our service, and to know that ho requires that service, should induce ns without any additional consideration, to yield it to him, and go and work in his vineyard. In the parable under consideration, this idea is plainly and beautifully brought out. The first that were hired-and those that murmured, had, it appears, made a special contract, and perhaps demanded a penny as a just remuneration for their service. It is said "when he had agreed with the laborers for a penmy a day, he sent them into his vineyard." While those that were hired at later hours in the day, had made no special contract for any particular sum as the price of their labor. The householder had simply said, "whatsoever is right, that shall ye receive." And without any thing more definite being said, it seems they went. They had apparently confidence in the honor and justice of the householder. were not these first in his estimation? If he was a man of henora

ciples had done and suffered for the lifted to see such reliance placed upon his integrity. And here there is a prominent trait in Christian faith and character brought out in the parable; -and that is, simple and confiding trust in the Lord-a belief that he will do what is right, and that he "will withhold no good thing from them that walk uprightly." And with this trusting faith we are to go forward in the pathway of duty, "through floods and flames if Jesus leads," having no anxious concern about the result. being assured that "he is faithful who has promised," and knowing that he has declared "it shall be well with the righteous." Then said Jesus at the close of the parable, "So the last shall be first, and the first last," just what he had said to Peter after his question, "what shall we have therefore," and before the parable was spoken, showing as we have already remarked, that the parable was designed to illustrate these words. And the words were designed to be a solemn warning to all disciples against indulging in a spirit of boasting of what we ourselves have done, and of jealousy lest others should be as favorably regarded as ourselves. We are all too ready to think that we are better than others, and that we have done more, and suffered more than others in the cause of righteousness. We are very likely to be grieved when we see others whose good work we look upon as less than our own, and whom we look upon as inferior to ourselves, preferred before us. But so it unquestionably will be, that many who are first or chief in their own estimation, and in the estimation of others too perble feelings, he could not but be grat- haps, will, in the day of judgment.

be considered least, when the prineiples of righteousness are applied to them. And on the other hand, many, who on account of their humility, feel that they are "the least of all the saints," and on account of prejudice against them, are regarded by others in the same light, yet, when God shall judge the world in righteousness these may be preferred by the Lord to those that were regarded as their superiors. "And such will be the issue and event of things under the gospel, that many who are first in the advantages and privileges they enjoy, shall notwithstanding this, fall short of others, and be last in the great day of accounts; and those who are the last shall prove in this respect to be the first, for some, from whom it might be least expected, shall embrace the gospel, and courageously endure the greatest hardships for it; while others, with far greater advantages, shall reject it, and, under stronger engagements shall desert it." Doddridge's paraphrase of the words, Many that are first shall be last and the last first.

Let us guard then continually against pride, vain conceit, and envy, and never forget that it is by "the grace of God" that we are "what we are." And let us labor faithfully in the Lord's vineyard, knowing that whatsoever is right, that shall we all receive. And although we may now have to "bear the burden and heat of the day," let the hope that evening will soon come, when all our labors will close, sustain us in our labors and trials, as well it may, since it is a "lively hope."

J. Q.

For the Visitor.

THE JUDGMENT AND THE WORLD TO COME!

This is one of the most solemn and important subjects, which the mind of mortal men ean contemplate, and in which the destiny of men and the present world is so deeply and emphatically involved; a subject too, however important, that is, perhaps, the least understood and the most imperfectly apprehended, of all the great Revelations in the Word of God. According to the popular and general belief, the Judgment and the World to Come, is a far off, distant event -at a mysterious, unknown and undefined period in ages to come!-And under this erroneous impression, a large majority of so-called Protestant Christians, believe and expect, that by the preaching and spreading of the gospel, the whole will become converted. Anti-Christ destroyed, Satan cast out, and all the relations, occupations and pursuits of men reformed, refined and regulated with justice and righteousness, &e. And when onee this glorious millennial or golden age has been ushered in, under the present gospel dispensation and continued through an indefinite period of duration, then somewhere down among the far off ages, the idea or belief is, that Christ will appear in the clouds of heaven, come on earth to hold the general Judgment Day-Judge the quick and dead-divide the saints and sinners to his right and left, punish the latter with everlasting destruction, and invite the saints into his glorious Kingdom-the World to Come or the Heaven, in some undefined, imaginary place, somewhere perishing world!

But are these views and ideas according to the TRUTH of the Word of God? This is, indeed, the most important and momentous question, that in the Providence of God, claims first and foremost the solemn and serious attention of every living person-and especially the church of the living God and the true ministers of the Lord Jesus Christ! Had I but the ability of some of your more able correspondents and ministers, in the Dunkard Church, I should consider it a sacred duty, which I owe to the cause of Christ, to sound the alarm to a perishing world, of these dangerous, soul destroying and unscriptural views, held and maintained by thousands upon thousands of so-called christians and even pious persons, and this, too, in the very midst of the present and progressive terrible Judgment of God, pending already over our own nation! It is, indeed, a matter of the deepest, most absorbing interest to every living person, HOW and WHEN, and with WHAT signs, forbodings, proceedings and results, "THE SON OF MAN

beyond the skies! These views and seek to investigate and learn to unideas have so long and so often derstand and comprehend the Revebeen announced, maintained and lations of God concerning these moproclaimed from the pulpit and the mentous and amazing scenes! and platform—in books and publica- proclaim them to a perishing world. tions, that they have become the Shall we fold our arms and close our fixed ideas and firm belief of a very eyes, to the startling things, scenes, large majority of good and pious signs and wonders, that are crowdpersons and members of the differ-ing thickly around us, and shut our ent Protestant churches, and are ears to what God has said and forestill, even in these solemn latter told us about them? In what a days, preached and believed—main-dreadful state would we be "If the tained, and daily announced to a Day of the Lord would overtake us unawares," and unprepared! "For in such an hour as ye think not, the Son of Man cometh." And what ean be more important-more momentous and startling than the closing scenes of the present Dispensation and the passing away of all earthly things and the world's present fashion and administration? What revolutions and npheavingscommotions and breaking up and asunder and into pieces; of governments and nations. What subversions of present social, political and religious societies and arrangements. What destruction and ruin of Empires, Thrones, Principalities and Powers. What persecutions, sufferings, sorrows and tears of the true child of God. And what terrible shakings of heaven and earth are here all involved, when once the glorious King and Judge of quick and dead, shall blaze forth his startling "presence in the clouds of heaven" and summon the whole earth-"all nations" to answer for all its deeds. We do not inquire here for what is generally believed, or what is captivating to the natural heart of men, or even flattering to the pi-COME TO JUDGE THE ous imaginations. But we want to WORLD IN RIGHTEOUSNESS!" And know and do most sincerely and why should we hesitate and not honestly inquire: What Jehovah

the great God, and the spirit of the sad apostaev soon overtook the Lord, hath revealed to us, concern- Christian church. This was foreing these important and momentous things and scenes, in which we are all, and the whole world, so deeply and emphatically involved? will the editors of the Gospel Visitor or some of its able correspondents enlighten us more on this allimportant subject?

> Ŧ. M.

Selected for the Visitor. THE FAITH AND PATIENCE OF THE SAINTS.

I suppose it is an indisputable trnth granted by all, that Christians for the first three-hundred years after Christ's appearance in the flesh, did absolutely refuse to be engaged in outward war, which very clearly shows that they understood his several injunctions as to "love enemies," "feed them and give them drink," "do good to them that hate war. For what should induce them use of carnal weapons, their hearts

seen and foretold by the apostle Paul; and so darkened were the understandings of the apostatized, that according to the apostle's prediction, they would not endure sound doctrine. Now it deserves onr serious consideration, whether the admission of war among professing Christians, was not at this v ry doo of apostasy,-at which also a multitude of other wrong things entered; whether the primitive testimony against war was not one of those sound doetrines, which the men of that apostatized generation could not endure. Christians now becoming less circumspect, less fervent, and more unbelieving, and getting into a spirit of covetousness and grandeur, and increasing in likeness and love of the world, might very naturally full into conformity therewith, and unite in a you," "resist not evil," 'turn the oth- vain dependence on the arm of flesh, er cheek," &c. as prohibiting and therein endeavoring to defend thembinding upon them not to go to selves and their property by the so steadily to bear a testimony having departed from that firm deagainst it, if they did not believe it pendence on the Lord that reigneth. was inconsistent with pure Christi, which doubtless the first christians anity? Indeed it is highly proba-maintained. Moreover, in these able, and very reasonable to conclude after days of lukewarmness and dethat his immediate cotemporaries, generacy wherein sound doetrine and those in the next ages, had could not be endured, (and indeed great opportunities to understand for that very reason) they began to what he meant to inculente as gos- heap, unto themselves teachers of rel doctrines and what not; as no men who instead of laboring night doubt his companions and followers, and day with their hands like Paul might frequently hear him enlarge that the gospel might be without upon subjects which are but little charge, began to prefer a life of ease touched upon in scripture; and so and hamiousness; and becoming while his doctrines were fresh in very avarieious, could nearly stoop to memory, and Christians fresh in preach almost any thing that would zeal to observe them, war was not please their feeders; thus toachingallowe" among them. . ut alas a Oh! lamentably !--teachi g for ductrines the commandments of men. of adoption is given to us, and the And thus princes and people being love which is shed abroad in us by bent on war and destruction, and the Holy Spirit springs up with livepolicy dictating to them to make ly emotion. To gain this experian engine of the priests, they have sorrowfully abused their calling, so that instead of inculeating "peace on earth and good will to men," and valiantly opposing the lust and revengeful spirit of the people, they have been greatly instrumental in fomenting bloody wars, and spreading desolation through the land age after age, and, (sorry I am that I have it to say) they have continued the trade until this day.

THE LORD'S PRAYER.

How short it is! Only seventyfour small words in it. One half minute is long enough to repeat it with deliberation. What need we pray for which is not expressed or implied in these choice sentences? When we ask for all that is here included, we have prayed for every needed blessing. When we receive what this petition contains, we are bappy, rich, joyous, wanting noth-

But how few can pray this prayer! No selfish, proud, worldly man enn do it .- Thousands who repeat the words, come infinitely short of praying the prayer. The very first phrase implies a peculiar state of heart. "Our Father who art in Leaven." Any one can say "My God," "My Creator," "My Ruler," "My Benefactor," but to say "Our Father," is a very different tinng.

scatitude, sense of dependence, and tive, in that term, is given to us as tender devotion of a son, no one can our own possession, rendered powproperly say our Father. And our erful, all compl te, sufficient, vighearts never feel thus until they are orous, reliable, by the infinite perr newed by grace, until the spirit fections of Jehovah's nature. What

ence is a great achievement. Only a small portion of our race have yet attained, and hence the great majority of the living eannot pray the first words of this short petition.

And many who can say, Our Father, are still ignorant of the wealth of love and blessedness there is implied in the phrase .- They have the spirit of adoption in a very small measure, they lack ardor, comprehensive views, depth of feeling, and are consequently weak, and trembling on the shore of the deep glory and comfort which fills these sacred words. They skim over the first of the prayer without appreciating it. and run through the whole with little profit. If all saints could but know how much of comfort, of assurance, of strength, hope, and supply for every possible want, there is in these words, their hearts would glow with inexpressible fervor, they would triumph over the world, and every foe, and exult in present, full, joyous salvation. Their power to do good would be multiplied an hundred fold, and the excellency of Christianity would shine so brightly in them, that the falsehoods of sin would melt away like frost before the summer's sun.

Our Father; what a relation to Jehovah! We pretend to claim this dear relationship; we are members of the divine family; all that is good, Without the love of a child, the kind, tender, merciful, and protec-

a rich inheritance this gives us! God is our possession, and to deal with us as His sons, and we are to approach and enjoy Him as a Father. Words are too weak, phrases are too tame to express this amazing blesseduess. Our hearts but faintly realize the wealth of this possession. A lifetime is too short to pray all that is involved in the first phrase of this short prayer. Forevermore we shall find its meaning exhaustless. We may study it now with profit; we ought to linger upon it; meditate, strive to penetrate its depths, drink in its spirit, and be blessed more and more as we rise in our conceptions of its force. In the same manner we may travel through the whole prayer: and doing so we shall find that our short prayer will become longer than all others.

Morning Star.

A TALK WITH OUR FRIENDS.

As it was near the close of the last volume we assumed additional responsibilities both in the editorial and busicess departments of the Gospel Visitor, we bad but little time for maturing any plans for the new volume. And as our prospectus for the present volume had been published adapted to a semi-monthly is_ sne, while we were forcibly impressed with the propriety of changing it back to a monthly instead of semi-monthly publication, and of giving thirty-two, instoad of twenty.four pages of reading matter, we found ourself placed in a disadvantageous position. We however made onr proposition for a change, and also issued a oircular requesting our friends to interest themselves in behalf of our publication. But as the change was rather proposed than determined upon, some little misunderstanding would be very likely to follow, and also somo delay on the part of our friends in acting, since they would be somewhat at a loss to know precisely what course to pursue. This has been, at least to than any other one in the club. But as inducesome degree, the case, But we are glad that ments were offered to clubs in our prospectus we can say that such have been the responses which was issued in the expectation that our of the hrethren to our roquest, such their words publication would ho semi-monthly, and as some of cheer, and such their promises of continued subscriptions have been obtained at those rates

effort in behalf of the Visitor, that we feel much encouraged and strengthened in our purpose to labor to make, as far as our means and ability will enable us to do so, our publication useful.

Our proposition to make the Visitor a monthly again, seems to meet with very general, and almost universal acceptance. And the proposed change is not only acceptable but extensively called for, some making the change a prerequisite to their further subscription. In one locality, where our circulation bas been very good, perhaps as much so as any place in the brotherheod, our agent, a brother who is among our most zealous friends, writes us that he could do nothing in obtaining subscribers, until he received an intimation of the proposed change. We hope then the few that would prefor the work semi-monthly, will cheerfully acquiesce in the change, since it is se generally desired.

The advance in the price seems to be appreciated and readily acceded to. In one instance a brother writes that the advance in our terms was a cause why he could not succeed better in obtaining subscribers. We are glad to this is the only case of the kind we have heard of. On the other hand, some have said in view of the great advance in the prico of every thing, we should have made a greater advance in our terms than we have done. One brother sent us \$1,50 for his subscription, saying. "that is little enoughfor the Visitor,"

Our subscriptions that bave come in under the advanced price, have generally contained the full amount. That is \$1,25 bave been sent for each subscriber and no advantage taken of clubs, even where large lists have been sent. We have received lists containing as many as thirty names, with the full amount for each. This is generons indeed. Now we shall offer no special inducements to clubs at present. If we think it hest to resume the club rates bereafter, we shall do so. The fact is, the club plan docs not seem to work fairly in all respects, and it has been discontinued by some periodicals Where a number of subscribers reside in the same vicinity, they can enjoy the advantages of club rates, while those who live where there are not enough to make up a club, bave not those advantages. Again; the club plan was designed especially to remnnerate the getter np of the club. But it frequently bappens that each one forming the club, expects bis subscription reduced, and the one that gets up the club, and has the work to do, gets no more advantage

we shall in honor and fairness expect no change | was not because our publication contained less in such cases except this: we may perhaps justly ask them to pay in proportion to our present price, what they expected to pay under the old price. Under the old price they would pay \$7,00 for eight copies; under the present, then, in the same proportion, they would pay \$8,75 for eight copies. But where any subscrihers claim that they expected to get the Visitor at the rate of \$7,00 for eight copies, and with that view subscribed, and would not have subscribed had they known that the price would have been advanced, in all such cases we prefer to have nothing further said, or nothing further demanded. We are determined to act honorably, and as far as circumstances will permit, we shall act liberally. To this we are prompted by our christian feelings. . .

While we offer no special inducoments to clubs, we wish it understood that we shall feel it a privilege to confer any favor, as an evidence of our appreciation of their kindness, upon those who lahor to ohtain subscribers to our work. When any one will interest himself and ohtain subscribers for us about as many as would entitle him to an extra copy, say about ten, we shall most cheerfully send an extra copy to him, or to any one to whom he may wish to present it as a gift, should this be acceptable. We appreciate favors, and shall try to reciprocate them in some way.

In relation to those who will still owe twenty five cents, having sent but one dollar, we would say, we shall not ask an immediate remittance of this balance where there is no other business to be transacted with our office. It can be left some time where there is any prohability that there will he any other cause for writing to us, We say this, as we do not want to put our friends to any nnnecessary trouble in fixing their husiness. But we hope this little item in our husiness relations will not be forgotten. It is a small matter to each subscriber, but as there are several hundred of this class, to the publishers it is a matter of some importance. It is only by an economical management of our business, and a fair patronage, that we can hope to puhlish the Visitor at the proposed rate, and obtain a moderate compensation for our lahor.

There has now and then heen a complaint made that the Visitor is too dear, We wish to offer a suggestion with a view of explaining this matter a little, as it is surely not understood. The most of the monthly periodicals, of the same size and same number of pages of the Gospel Visitor, under tho old prices, were \$1,00 a year. Their mechanical execution may have been somewhat superior to ours, but our amount of reading matter was equal to theirs. Then it

reading matter than others of the same price that ours was too dear. And as it regards the truthful or gospel character of the reading matter furnished by the Gospel Visitor, could there be any publication of the same size found which possesses more gospel truth than the Visitor? Surely none of our brethren would say there can. Then in comparing the Price of the Visitor with other periodicals, in what respect can it justly ho considered too dcar? It cannot ho considered too dear, if we make the common prices of such publications the standard by which we judge.

We are truly thankful to our friends for their encouragement and aid, and hope they will be continued to us while our labors are calculated to promoto the cause of gospel christianity. And we shall by divine grace lahor to this end, And will our friends that we have yet to hear from, let us hear favorably from them in due " time? There is yet time, and we shall wait pa-

The Jamily Circle.

The Sin and Folly of Scolding.

"Fret not thyself to do evil." XXXVII: 2.

1. IT IS SIN AGAINST GOD .- It is an evil and only evil, and that con-David understood both human nature and the law of God. He says, "Fret not thyself in any wise to do evil." That is, never fret or seold, for it is always a sin. If you eannot speak without fret ting or scolding, keep silence.

2. IT DESTROYS AFFECTION--No one ever did, ever can, or ever will love an habitual fretter, fault finder. Husbands, wives, ehilor seolder. dren or relatives or domesties, have no affection for peevish, fretful faultfinders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate with them-may bear with them. they cannot love them more than the sting of nettles or the noise of mosq itoes. Many a man has been they had no feelings. She seldem driven to the tavern, and to dissi-gives them a command without a pation, by a prevish wife. Many a long running fault-finding commenwife has been made miserable by a tary. When she chides it is not peevish, fretful husband.

- 3. It is the Bane of Domestic HAPPINESS .- A fretful, neevish, complaining fault-finder in a family is like the continual chafing of an inflamed sore. Woe to the man, woman, or child, who is exposed to the influence of such a temper in another. - Nine tenths of all domestic he does not fall in with her ways, or trials and unhappiness spring from this source. Mrs. A. is of this temperament. She wonders her husband is not more fond of her company.-That her children give her so tion, so no one likes to tell thom much trouble. That domestics do not like to work for her. cannot secure the good will of young Now, children conceal as much as people. The truth is that she is they can from such persons. They peevish and fretful. Children fear cannot make up their minds to be her, and do not love her. She nev-frank and open hearted. So huser gained the affection of a young bands conceal from their wives, and person, nor never will till she leaves off fretting.
- 4. IT DEFEATS THE END ON FAM-IY GOVERNMENT .- Good family government is the blending of anthortiy with affection, so as to secure respect and love. Indeed, it is the great secret of managing young people. Now your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a ohild, taunting a child, treating a child as though it had no feeling, inspires dread and dislike, and fosters those very dispositions, from as to have no regard for any man's which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of to mind; but how at them. Treats them as though to the feelings of others .- All things

done in a dignified manner. raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, slaps their heads, &c. The children cry, pout, snlk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband because chime with her as chorus.

- 5. FRETTING AND Make Hypocrites .- As a tretter never receives confidence and affecanything disagreeable, and thus That she procure for themselves a fretting. wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitoes.
 - 6. IT DESTROYS ONE'S PEACE OF MIND.-The more one frets the more he may .- A fretter will always have enough to fret at, espeeially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somewhere. Others will net eat right, look right, talk right, And fretters are generally so selfish comfort but their own.
- 7 IT IS A MARK OF VULGAR this class; Their children are nin e Disposition .- Some persons have so Mrs. F. frets much gall in their disposition, are and scolds her children. She sneers so selfish, that they have no regard

must be done to please them .- They proportionate to the liberty it enhusbands, wives, children, or domesties, shows either a bad disposition or ill-bred people that are guilty of such things.

A FEW THOUGHTS.

There are three orders of existence;-two distinct-the spiritual and the animal; and man, by uniting the two in one, forms the third and connecting link,-and verges towards the one or towards the other as he permits his spiritual or his animal nature to predominate. There are three states in which man has to exist—the present life the period between death and the resurrection and the life following the resurrection. In his present state, man is partly spiritual and partly animal. The design of the christian religion is to subject the animal and elevate the spiritual to a state that will fit it for an entrance into the purely spiritual. The state of man during the period between death and the resurrection differs but little from that of the angels. Life is but the prison of the soul. Death sets the soul at liberty,-releases it from this body of corruption; -and is it not reasonable to conclude that its powers will expand

make their husbands, wives, chil-joys? Contemplating the conflict dren, domestics, the conductors by his mind had with the law of his which their spleen and ill nature members, Paul exclaims: "O wretchare discharged. Woe to the chil- cd man that I am! who shall delivdren who are exposed to such in- er me from the body of this death?" fluence. It makes them callous and After the resurrection the state of unfeeling, and when they grow up man (if man he should be called) pursue the same course with their will be glorious beyond conception. own children, or those entrusted to He will then assume his spiritual their management, and thus the body, fashioned after Christ's glorace of fretters is perpetuated. Any rious body; and will go on from person who is in the habit of fret-strength to strength, from glory to ting or sneering, taunting their glory, and brighten to all eternity.

Original Poetry.

THE LAST TIME.

D. H. TO T. M.

It is the last time, brother, Creation Groans beneath the weight of this vile world's

The end of all earth is near at hand,-The heavens attest, the elements declare, As with the light'nings gleam, the end of time. How changed the face of nature, brother. Spring With her smiles yet plaintive song now is past,-The atmosphere assumes a dusky hue,

Through which the sun, now cloth'd in solema gloom,

Looks sadly down .- Fumes voluminous, vast Mount up along the confines of the sky, Aud spread their ample folds of curling wreaths Athwart the circuit of the azure meads. Nor ceases here in nature's wide domain The gathering signs of the approaching ond Pregnant with the fate of untold millions .-The nations all are to their idols turn'd, Nor cease they to pursue their fancied course The' light and truth in one tremendous shock Were urged upon them .- With dabious aspect, They wonder why 'twas so pointedly expressed When it is easier to move in the tide Of popular applause. Pride and fashion, Hate, unbelief, and blasphemy of God, With iron band and with alluring sway, All states, all seets, all sorts, all minds pervade, Like a flood, the last days' perilous times Are sweeping o'er us, Were it possible The very elect would e'en fall beneath The schemes of the fell monster-Antichrist. High on a throne of impious state he wields

The sceptre of his power malign, and clothes II topens to my mind a scene endcaring. His ministers in mock angelic garh ;-There high enthron'd in mystic Babylon Assumes to change both times and laws, and sends

His ministers-vile fiends in human form-To mass in dire confusion all mankind Against that great day of God Almighty.

That season most solemn of th' year is come. Autumnal tints o'crspread the distant plain .-The gently waving ntmosphere through which The sun directs his heams, wafts to the ear The funeral note of ephemeral hosts--Insects, born hut to die. All things denote Decay. The leaves fall rustling to the ground. The flowers fade before the chilling frost. With sacred prescience taught the feather'd flocks

Unite, prepare with "many an airy ring" Their flight to take to some more genial clime. With instinct power impregn'd the near approach Of elemental strife they know ;-Shall we A like figure not perecive transceudant. In all that to us relates-our life, aim, Our end and our eternal destiny? Upon the wondrous ways of Providence, Let us reflect, brother, that we may learn Prime wisdom :- That in Autumn's solemn reign Is when Zion shall rise on spirit wings And soar to the celestial paradise, Ere aveuging wrath on the earth is pour'd Perceive we not, through renson's kindly aid Clear as the light'ning in the dark profound The pending wrnth of an Almighty God? Before whose frown the nations all shall shake-Shall tremble in the dust! Where are our hopes, Our faith, our trust, -when the heavens shall depart,

And th' elements shall melt with fervent heat? Is there no happier clime from whence a ray Imparts a gleam of hope, a wing of light To bear us hence ere all these things shall be? For them that look for Him there is a Rock Of refuge, a strong Tower and sure Defence. How watchful, prayerful, brother, should we be, In al! holy deeds and conversation,-That we may all be found of him in peace.

THOUGHTS ON CHILDHOOD.

D. H. TO W. S. L.

Breathes there a soul so dead to sense and feeling, So far helow the portals of the sky, That thrills not with n mem'ry vision stealing O'er childhood's days gone by? How bright, how life-like is the mental vision

That prints arew the joys of childhood's hours. It seems a shadow of the hright elysian, A wreath of vernal flowers.

Fills my thoughts with fragrance as the vernal air I see the grove, the ancient trees appearing

In primal beauty there. The dear old Homestead in the mountain teeming. Where waved the pines made vocal by the breeze: There Zephyrs sweet o'er vine and tendril stealing

Attuned the trembling leaves. There first I heard the lone dove's plaintive cooing

That stole in soft murmurs o'er hill and dalo-Like the hird's notes the solemn stillness wooing,

The love-lorn nightingale, There first a beam on golden pinions speeding Shed living fragrance in my morning's theme; In nll I saw nn evidence exceeding,

The soul's a living beam.

There first I saw the ancieut brethren meeting 'Neath shelter'd roof or in the shady grove; -Their meek deportment and their joyous greeting

Bespoke a heaven horn love. Then parents dear with lavish kindness soothing, Cool'd the fever'd lip, calm'd the troubied brow. Their kindness and their gentle warnings proving

A guardian Angel now. Where'ere I roam, when solitary musing, Oft' flows the tear, oft' heaves the hear-felt sigh.

Their loving voice no longer joy infusing-No father, mother I.

Had I the pinions of the ray of morning Like Israel's hard with sacred feelings blest, On steady wing I'd soar to life's adorning,

And ever be at rest.

EDITORIAL NOTICES.

As we have reason to believe some of our subscribers to the last. volume of the Visitor are hesitating to send in their subscriptions for the present volume because they know not what form the Visitor will take, or what the terms will be, we have concluded to send out the January number to our subscribers of last year, except to the few that have expressed a wish to have their Visitor discontinued. We wish none to be disappointed, and therefore shall give all an opportunity of continuing it from the beginning of the Vol. who desire to do so. We hope that when our friends see the Visitor restored to with those whose Visitors they disits former size, and appearance, tribute, would prefer to pay the addithey will not want to part with it, tional postage, and have their Visitors but desire its monthly visits as an sent as formerly, and each one obold and welcome visitor. And if so, tain at the post office his Visitor in they will please let us hear from his own name, they can be accomthem as soon as convenient. But if modated by forwarding to us the any do not wish to continue it, we names of the subscribers on their request them to be kind enough to lists. return us the number, sent to them. We hope this request will be complied with, as we shall only print what will probably be needed.

Will our friends who feel like assisting us in our work by procuring subscribers, please continue their efforts, and send us from time to time any that they may obtain. Subscriptions may come in at any time, and while we can do so, we shall furnish the numbers from the beginning of the volume.

In entering the names of subseribers in our new books, and in making the change that has been made in the business affairs of the office, some mistakes may have been committed. Where any fail to get their Visitor, or satisfaction in any thing pertaining to business transacted with us, they will please inform us immediately. We shall use our utmost endeavors to give satisfaction to all who may favor us with their patronage. Sometimes those who order the Visitor or something else, do not receive it, and fail to acquaint us with the circumstance until some months after. It the object desired is not received in a reasonable length of time, we should be made acquainted with the fact at once,

If the labor some have taken upon themselves in distributing the

NOTICE OF MEETINGS. The Next Annual Meeting.

After our issue of December 1st. had gone to press, we received a letter from br. Long of Ills, requesting us to withhold his letter of Nov. 18, until there should be a proper understanding between the brethren in Ills, and those in Lancaster eo. Pa. But the Visitor had gone to press when his last letter came to hand. It is now thought that the meeting will be held in Lancaster co. Pa. But we have no authority yet from the brethren in Lancaster co. to make the announcement. We hope that in our next we can give something more satisfactory.

The District Meeting of Southern Indiana.

The district meeting of southern Indiana, will be held (the Lord willing) on the first Thursday after Easter, 1865, with the Brethren of the Middle Fork church, at their lower meeting house in Ross township, Clinton co. four and a half miles south west of Rossville, and twelve miles east of Lafayette.

DANIEL NEHER.

OBITUARIES.

Died in Sugar creek church. Tuscarawas coOhio.Nov. 14. sister MARY SNYDER, wife of br. Lewis Snyder, aged 62 years, 10 months, 13 days. Disease liver complaint. She was a Visitors sent to their address should be found inconvenient, and they their loss, which we trust is her eternal gain.

Farewell, farewell, my children dear, For sweetly lay I sleeping here; Then ready be, for die you mnst, With your kind mother sleep in dust. Farewell, my loving husband too, We're parted for a while 'tis true . If garments white you do retain, We'll meet and no more part again.

Departed this life, Dec. 11, 1864, in the low rock church, Bedford co, Pa. sister CHRIS-TINA SNOWBERGER, daughter of hr. Daniel and sister Catharine Snowberger, after a linger-ing disease of a complicated nature, which she bore with christian fortitude and resignation for about six months. Aged 24 years, 6 months, 12 days. Occasion improved by the brethren from 2 Cor. 5: 10, 11.

Six months of affliction I had to endure, And wearisome nights I have patiently borne; My trials are ended, no more do I roam,

With you my dear friends, for now heaven is my home.

Home, home, sweet, sweet home, Furewell, my dear parents, for heaven is my home.

Farewell brothers, sisters and friends, fare ye well.

I long to depart, with my Jesus to dwell, I bid you prepare, for to meet me at home, In the mansions above, where is plenty of room.

Home, bome, sweet, sweet home,

Prepare for to meet me in heaven my sweet home.

L. F.

Died in the Nettle Creek church, Wayne co Ind. Oct. 13th, br. WILLIAM DILLING, uged 25 years, 3 mouths, and 12 days. He leaves a di consolate widow to mourn her loss, with whom he lived but about five years. Soon after the r marriage they both were united to the che che and were consistent members. A funerales arse was given by the brethren from Rev

Was killed in the service of his country, in Georgia, August 5th, WM. M. only son of friend Thomas and sister Eliza Whitter, in the district of the Jonathan's creek ch. O. aged 25 years, 5 mouths, and 2 days, leaving a father, mother, seven sisters with other friends to mourn their loss Funeral services by the writer, from Rom. 8: 24

Also in the same district. August 24th, RA-CHEL M. daughter of Michael Lutts and wife, aged I year, 6 months, and 10 days.

Also in the same church, September 7th, of erysipelas, br. JACOB SHANER, aged 23 years months and 10 days. The occeased fled from Ruckinghum co, Va. in September, 1863, Fu peral services from Jahn 43: 35.

Also in the Delawure church. O, in August, ELIZA BEVARD, nged about 31 years funeral services of all the above were conducted by the writer. W. ARNOLD. by the writer.

Died in the Yellow Creek church, Elkhart en. Ind. Dec. 1st, our dear sister ELIZABETH GARVER, wife of our beloved br. Davil Gar ver, and sanghter of hr. John Burkert, aged 42 years, 2 months, and 18 days. The distress of

Her labors of christian love have ceased, and the family upon the loss of the wife and mother' her "good works do follow her." Funeral dis- was very great. The funeral services were concesse by br. Gabriel and John Nefr. ducted by br. George Buterbaugh and the wri-JACOB STUDYBAKER.

> "Dearest sister, thou hast left us: Here thy loss we deeply feel; But 'tis God who hath bereft us,-He can all our sorrows heal."

Died (we presume in the vicinity of Greenenstle Iowa, no place heigg mentioned in the obitunry notice sent us), Nov. 24th, br. JACOB BRUBAKER, aged about 45 years. Also his wife Mury on the 19th of Oct. Also WILLIAM BRUBAKER, aged 17 years, 8 months and 4 days. Also DANIEL BRUBAKER, in the 16, year of his age, Also SILAS BRUBAKER, in the 6th year of his age. The parents and three sons all died from the 16th of Oct. unto the 24th of Nov. with the typhoid fever.

"Silas thou wast mild and lovely,

Gentle as the summer breeze, Pleasant as the air of evening, When it floats among the trees.

Yet again we hope to in cet thee, When the day of life is fled, Then in heaven, with joy to greet thee,

Where no farewell tenr is shed. Died in Mt Carroll, Carroll co. Ills, on the 27, of the seventh month, our worthy and much respected young sister, SUE B. KEEFER, age l 18 years. She "walked worthy of the rocation," tenving her many friends the full assurance that her "life is bid with Christ in God," and that when Christ who is her life shall appear, then shall she also appear with him in glory. neral services by br. C. Long, from Rev. 14: 13. S. M. Env.

Died in the Chipeway church, Wayne co. O., Sept. 26, sister MARY ANN WUNER, wife of br John Wuner, aged 56 years and 4 days. Her suffering was great but she bore it with patience. She left a husband and 8 children to mourn their loss. Also on Oct. 28th, BENJAMIN F. son of John and Mary A, Wuner, aged 14 years, 11 months and 12 days.

Also in the same place, Nov. 14th, after being confined to her bed for nearly four years, old sister AGNES REAMER, the mother of the above Mary Ano Wuoer, aged 88 yrs, 3 mos. and 2 days. These all out of one family died in less than two months. Funeral services by the brethren.

Also in the same district near Smithville, Oct. 6th, MARIA SHOEMAKER, vife of friend Samuel Shoemaker, aged 25 years, 7 months and I day, leaving a husband and 5 children to mourn their loss. Funeral services by br. Morgan Workman. Also in the same place Oct. 1st, MARTIN AGENBARGER. child was left alone in the house and the stove falling over it was scalded to death. It was I year and 23 days old. Funeral services by the J. B. SHOEMAKER, writer.

Died in Union church, Marshall co. Ind. Dec. 9, sister HANNAH BURNS, aged 79 years and 7 months. She was a member of the church 55 years, and was respected as a consistent christian. Fuoral service by several brethren from 2 Tim 4: 6-9.

Think children dear by grief reppressod Though in the grave, I am at-rest; My spirit rests with God or high, and by. Where you may meet me b

J. KNISELY.

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Prospectus

Of the

Gospel - Visitor,

FOR THE YEAR 1865, VOL. XV.

Our publication has been fourteen years before the Brotherhood and the world. And the editors propose to continue the work if the Lord seems to will it so, and prospers it. And we offer a new volume of the Gospel Visitor to our Brethren and to the public, and especially to all who love the Truth and a Christian literature. We do not simply offer it to such, but respectfully solicit their patronage. The character of the Visitor is generally known throughout the Brotherhood, and we are happy in the reception of the testimony from which we learn it has obtained the general approbation of the brethren who have been readers of it.

Our objects are two-fold. First, the promotion of the union, the purity, the edification, and the efficiency of the church. Secondly, to become an humble auxiliary to the Church in its work for reforming the world, and for spreading the blessings of Christianity. These objects are surely commendable, and in our labors to promote them, we hope we shall not fail to have the general cooperation of the brethren, and friends of a pure Christianity.

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in publishing this prospectus, we appeal to cur brethren and sisters, and to all our friends, for their aid to extend the circulation of the Visitor. and to obtain subscribers for the new Volume. We appreciate past favors, and are thankful for them, and hope to have them continued. Please respond to our request at an early day as it is very desirable that we hear from our subscribers before the first of December.

HENRY KURTZ,
JAMES QUINTER.

Columbiana, Columbiana co., O. October, 1864.

THE

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OF NEXT ANNUAL MEETING. 40

From a letter from br. Christian Long of Ills. we make the following extract: "After waiting a long time, we are finally informed by brethren both in Franklin and Lancaster Counties, Pa,, that we can have the Annual Meeting in Ills., which we of course will accept. And we have made no change from our former notice, in the time or place of holding it." It will now be understood that the Meeting will be in Ills. Information relative to the place, &c., will be obtained from a letter published in this No. of the Visitor.

Vol. XV.

FEBRUARY, 1865.

No. 2.

CHRISTIAN ENDURANCE.

"Endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:3. The christian life is frequently compared in the Scriptures to a warfare, and the christian to a soldier. The calling and name of a soldier are associated in the mind with the idea of an enemy. The christian likewise has enemies, numerous and formidable. Soldiers have their armor and weapons, and so have christians. Armies have their officers, and Christ is the "captain of our salvation." Military laws and regulations are very rigorous, and so are those designed to govern christians, "Because strait is the gate, and narrow is the way, which leadeth unto life." But the point in the life of the soldier to which we wish to call, our readers' attention, and that to which the apostle alludes in the direction, or rather command. which he gives in the passage quoted at the beginning of our article, is his endurance—his meeting and bearing the hardships attendant upon his military profession.

soldier is one of privation, suffering, the good soldier. exposure, and danger. When with our families, these cold nights, we enjoy our comfortable

dwellings, with

ment warm,"

ing wind and beating storm without, the fire-side enjoyments are appreciated, and those are often re-ourselves to endure hardness.

such enjoyments. And the soldier especially, is remembered, and we frequently hear from the sympathizing heart, the exclamation, "the poor soldiers! How I pity the soldiers!" And surely they are to be pitied, for the soldier's life is one of exposure, whether he is in the camp, on the march, or in the battle. And many who have not counted the cost, or taken into consideration the privation and suffering consequent upon a military life, are unprepared to meet them, and eannot endure hardness, and desert their post. and endeavor to escape the rigor of military law, and the suffering of military life. But the "good soldier" endures hardness. He foregoes sleep in performing the duties of a sentinel. He changes the pleasures of a pleasant home frequently, for the privations of the eamp. He endures the fatigue of long and quick marches. His rations are at times reduced to half allowance, and even less. He must risk his life on the battle field. And all these privations are not only borne, but frequently borne with It is well known that the life of a patience, and even cheerfulness, by

Now the christian is commanded winter to "endure hardness as a good soldier of Jesus Christ." From this command, the inference is unavoid-"The fire fair-blazing, and the vest- able that privations, and toils, and exposures, and dangers, are attendand listen to the noise of the howl ant upon a christian profession. For endurance implies labor and trial. And if we would be good soldiers of Jesus Christ, we must discipline membered which are deprived of endure is to bear or suffer patiently

G OSP. VIS. VOL. XV.

what we may have to bear or suffer; to from our unsanctified natures. And continue under pain or distress with- in our intercourse with the world, out sinking or yielding. It belongs in transacting our general business, to the class of passive, rather than active christian virtues or duties. And duties of this kind, which we call passive, which means suffering, bearing, and enduring, are in the Scriptures made no less prominent and important than the more active ones. And from their importance, they commend themselves to careful attention for cultivation. While from the difficulty we find in performing such duties, since suffering is not agreeable to our nature, we need the grace of God to help us to practice them.

Endurance is the opposite of effeminacy. This word expresses softness, weakness, and tenderness, effeminate persons being such as give themselves up to a soft, indolent way of living, and who can endure no hardships in the great conflict of life to which duty calls them. effeminate with other characters are excluded from the kingdom of God, 1 Cor- 6: 9. For if we reign with Christ, we must suffer with him, 2 Tim. 2: 12; but we cannot suffer, unless we endure hardness as a good soldier of Jesus Christ.

In the present state of things in the world, there are so many influences operating against those who would be christians in deed and in truth, and who are laboring to be such, that the christian grace of endurance is called into requisition more or less every day of our lives. We have occasion for this grace in our families, especially where there We have also occasion for it in our intercourse with our fellow christians, since we all quaintance with the scriptures, for-

we find there is much to endure.

The want of this essential element in the popular or prevailing Christianity of the present age, is very apparent to such as have studied the divine character of the Christianity exhibited in the early or primitive church. And the want of this element, is not only apparent, but it is to be regretted, since a christianity without it is but poorly qualified, either to be a support and comfort to its possessor, or an efficient agency in reforming the world, since there is so much to bear and suffer by all who would either enjoy peace of mind themselves, or who would become teachers and benefactors to their race. It must needs be that offences come. Said Jesus, on another oceasion to his disciples, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God's service," John 16: 2. there was great occasion for the grace of endurance. The ignorance, the ingratitude, the selfishness, and frequently the direct opposition of the world to Christianity, call for much. endurance on the part of christians, and especially on the part of those who are laboring in the capacity of official members of the church. The command to "endure hardness. as a good soldier of Jesus Christ," was given to Timothy, and had, no doubt, special reference to him as a minister of the gospel. But a further knowledge of the duty inculcated, obtained from a general acbetray so many infirmities resulting bids that we should confine it to

the ministers of the gospel only. ble, though he may obtain it under It is true, the faithful minister of great disadvantages and at greatsacthe gospel has much to endure. He rifices. And in this he may have to has to endure physical hardships. The distance that ministers must often travel to reach their appointments, frequently causes fatigue, which calls for endurance. The inclemency and severity of the weather to which they are often exposed, give occasion for endurance. And the limited supply of their temporal wants, and the inconveniences and disadvantages which they labor under on account of the want of pecuniary means, at times, make the grace of endurance very necessary.

The mental labors of the ministers of the gospel are often such, and pursued under such circumstances, as make endurance very necessary. ing as he cannot help it know, he will have the knowledge, neces- a good soldier of Jesus Christ." sary to enable him to minister to We have dwelt upon the case of his people's edification if it is possi- the minister of the gospel, and have

"endure hardness as a good soldier of Jesus Christ."

But in the performance of the labors immediately connected with his ministerial duties he has occasion very often to "endure hardness." We referred to his travels to reach his appointments, and remarked that these, owing to the inelemency of the weather, the distance, or some other eircumstance, may give him occasion for endurance-for the endurance of bodily fatigue or suffering. But if when the minister reaches his place of appointment, and the hour arrives for him to enter upon his solemn and important labors, and when he hopes to see his brethren around Desiring, as the minister will, to him to hold up his hands and cheer. bring out of the Scriptures for the his heart by their interested looks, edification and profit of his hearers and by their prayers, but finds "things new and old;" and know- very few of those he had reason to expect present; and if he is comthat he eannot give what he has pelled to preach to vacant seats not, he will feel the necessity of when he knows of no just cause for storing his mind with Scriptural the absence of his people, it being knowledge, as well as his heart with more difficult and unpleasant at times, . divine grace. But to obtain this to preach to vacant seats, than to harknowledge, time and labor are ne-dened and even seoffing sinners; cessary, and these may seem at and when he fears his people do not times to be required for other pur- pray much for him, but are ready poses, and if he appropriates them to complain about his preaching; to his studies for the acquiring of and, finally, when he labors hard, scriptural knowledge, he may some and when his labors are abundant, times have to draw upon the labor and he is pained to find his labors which seems to be necessary for the are but poorly appreciated, and apsupport of his family and to enable parently of but little good; under him to meet his pecuniary liabilities, these circumstances, there is great or upon that time which seems to be occasion for endurance, and the necessary for rest and repose. But minister must "endure hardness as

illustrated the necessity of endu-said of Jesus, Heb. 12: 2, "he enrance by a reference to his trials, but this christian grace or virtue is also necessary for all christians. All have their trials, their hardships, and their crosses to endure, and if we would be good soldiers of Jesus Christ, we must endure hardness.

Let us look at some precious promises connected with this grace: But he that endures unto the end shall be saved," Matt. 24: 13. Here difficulties, and many trials, and severe persecutions are foretold the lot of christians, but we see if they endure unto the end, salvation is promised to them. James says, eh. 5: 11, "Behold, we count them happy which endure." would here, by using the word, behold, eall the reader's special attention to the fact, in christian experience that even affliction and persecution, conditions of life when viewed merely from a natural stand point, are thought to be produetive only of misery, when looked at in connection with God's dealings with his people, they are productive of happiness. Here then we have some encouraging promises to induce us to endure hardness.

We have likewise examples of endurance presented unto us in the Scriptures. Paul says, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. His sufferings were great, but by the grace of God he endured them all. It is said by Paul of Moses, when speaking of his choice and the reproach and affliction which he experienced in consequence of that choice, Heb. 11: 25-27, that "he endured, as seeing him who is invisible." It is ful advice of James, the apostle, and

dured the cross," and we are to look to him, as our example and hope.

As we then are commanded to "endure hardness as good soldiers of Jesus Christ," and as we have examples and encouragements to induce us to comply with the command, let us, dear reader, if we wish to christians, cultivate this grace endurance. We say cultivate Let us learn to endure those little trials and perplexities, and hardships that we meet with more or less every day of our lives, and that, too, perhaps, in our common and every day business of life. enduring these, we shall be the better prepared to endure greater. Oh how soon are we irritated, disturbed, and alarmed! "My brethren, these things ought not so to be." What if persecution comes, and death, too, in some of those terrible forms that it sometimes assumes in times of persecution? Who then could stand? alone who ean "endure hardness as good soldiers of Jesus Christ." Then how necessary is this grace of endurance, and how earnestly and faithfully should we apply every means both human and divine that is within our reach, that we may eultivate it, and thus "endure hardness as good soldiers of Jesus Christ" in "the good fight of faith" in which we have engaged.

J. Q.

For the Gospel Visitor. SLANDER REBUKED.

"Speak not evil one of another, brethren." Jas. 4: 10.

From the context of this beauti-

lation to the same, as well as from eriminately, but to some whose of that law, which was submitted more than the crime it discloses. to us to observe and obey, but not christian when under the influence that there is but one lawgiver, "who is able to save and to destroy;" and what are we, to assume such an authority as to judge the law? This great Lawgiver, through his inspired writers, declares "all flesh to be as grass, and all the glory of man as the flower of grass." The grass withereth; and the flower thereof falleth away; but the word of God. which is that law, endureth forever. What folly, and how vain for man to assume such an authority, when he is but compared to a shadow which continueth not!

Toreprove sin in a fellow disciple is very different from that of speaking evil one of another. There is truly a christian propriety in reproving sin, and should be considered an act of sincere friendship, and an important duty. But in its discharge, much prudence should be exercised. lest we fall into the wicked crime of speaking evil one of another. true regard to the honor of religion, and concern for the welfare of a fallen brother, frequently render it and without a legal requisition. christian church to diselose the sin- the persons charged are absent, and

from his subsequent remarks in re-closure should not be made indismany other similar admonitions, we office it is to see that christian dislearn that there is an evident possi- cipline and order are regarded, and bility of committing a gross sin by disorderly conduct is checked by due indulging in evil speaking one of reproof. The eighteenth chapter of another, as brothren, in the same Matthew's Gospel teaches us the fraternity. By examining the sa-proper method to pursue in such incred volume, we readily perceive stances. The common practice of that, to speak evil of our brother, spreading a brother's or sister's we judge our brother, thereby speak- shame, by telling his fault to any or ing evil of the law, thus becoming every member of the ehristian socia judge of the law, and not a doer ety, is a flagrant sin; frequently far to be judged by us. Know ve not of a religious feeling, can take no pleasure in hearing or in circulating evil. Where pleasure is found in hearing of iniquity, or in publishing a brother's guilt, the heart must plainly be under the wieked influence of malice, or envy, or resentment, or some disposition akin to that of the slanderers, who take delight in the sin of speaking evil one of another. Titus in his Epistle cautions aged women not to be "false accusers." The inspired Titus well knew of such a disposition existing among the women, else he would not have cautioned them as he did. How often must we observe with deep regret, that not only brethren, but sisters indulge in the demoralizing and hateful crime of speaking evil one of another.

This speaking evil one of another is very appropriately termed slander, though not understood so by all individuals. A certain writer defines the term slander, to charge a man falsely with faults, or rehearse his real faults from a bad motive, the duty of one member of the This is most ordinarily done when ful conduct of another. Such dis-proceeds from hatred of their per-

son, or envy of their excellencies. father the devil; when he speaketh It is also said that the name slander- a lie, he speaketh of his own: for er is the same in Greek as that of he is a liar, and the father of it." a devil. When we consider who Lying is numbered with the worst was the first slanderer, we need not crimes; with fornication, adultery, marvel at the definition in the Greek murder, idolatry, and even hatred language. Satan was the first slan- of God. While liars are thus numderer when he said, "Ye shall not bered with the most atrocious crimsurely die," insinuating that the inals, it is with dreadful emphasis Almighty said a lie when he cau-declared, "ALL LIARS shall have tioned our first parents not to par- their part in the lake that burneth take of the forbidden fruit, and said, with fire and brimstone, which is "Lest ye die." Truth need not only the second death." The damnation be misrepresented against an indi- of every impenitent liar is so cervidual to make him a slanderer, but tain, that if it were possible, which if a statement of a brother's guilt or it is not, for some of these other sin he circulated to injure his repu- classes to be saved in their sins, yet tation or comfort, he who circula- not one slandering liar should. ted it, except only in eases where One short rule if well observed, will duty requires the disclosure, is a save us from this dreadful denuncislanderer. Very generally though, ation, and secure us a legal heaventruth is not very much respected in ly title to the mansious of eternal such cases, from the very effect of glory. It is here submitted to the the crime of slander, and hence, an- pages of the Gospel Visitor, that other sin is contracted, viz, that of messenger of glad tidings, for our lying. This indeed was Satan's benefit in future. When you can say grand object to undo the world, no good of any one, unless duty reand it is a lamentable fact, that it quires you to speak, say nothing; has oceasioned more misery in this and only then, and not till then, world than any other evil.

been ruined, the church of Christ at sundry times has almost been annihilated, and that if it were possible the very elect should have been deceived. Wars have been kindled, nations desolated, and myriads murdered, all through deceptive slandering. To impress our minds with the deepest abhorrence of this

shall we be able to obey the advice Individuals and families have of the apostle James, "Speak not evit one of another."

A PILGRIM.

For the Visitor.

THE GREAT CHANGE. No. 1.

We have just passed through another year, during which we have experienced and seen the perils of sin, we must consider it is particu- the last times, as the present generlarly hated by the Almighty. "Ly- ation, at least, had never seen them. ing lips are an abomination to the And when we take a retrospective Lord. These six things doth the view of the past, we are inclined to Lord hate; yea, seven are an abom- say with the poet, "Let the dead ination unto him; a proud look, a Past bury its dead," for we have no lying tongue." "Ye are of your desire to call to mind all the troubthorough contemplation of the same, we seem to be benefitted for the future. We may take lessons from the past, and in many points, form an idea as to what is best to be done under similar circumstanecs in the future. If we see that we have labored under error, we may learn to be more careful and watchful.

When we look into the future through the light of prophecy, we can easily see that the rapid, startling, and magnificent changes of the past, will be east far in the shade by the more glorious change to take place in the immediate future. And it is certainly a great privilege that we enjoy-nay a duty we owe ourselves, to make ourselves acquainted as far as possible, with what will shortly come to pass in the place of our present abode.

Another year is past-One of the few that remained in which we may prepare to meet our God in peace, for certain it is that we must meet him, and quickly too. "Surely I come quickly" says the Savior, and it becomes us to examine ourselves and ascertain in what relation we stand to him at his coming, and to prepare ourselves for the great, the awful, the magnificent, the glorious change.

Notwithstanding the much which has been said and written on this sublime subject, we still have very imperfect ideas, and many different opinions obtain in regard to the great change which must soon take place, and "many willingly are ignorant of the same, to their own the dead in Christ shall rise first; destruction."

We must take the prophecies as shall be caught up together with

les, trials, distresses, and calamities they are, concerning the future, of the past, though from a more and it is our privilege to be students of the same, and not our prerogative to turn prophets ourselves.

I have said that there are diversities of opinions. I will classify them under three heads, and make such observations on them as I think they respectively deserve, nevertheless at all time holding forth my weakness and imperfection as an apology for not saying more and saying it better.

There is a class of people who maintain that the world must be converted, and a millennium of universal righteousness ushered in, under the present dispensation, through the medium of evangelism.

A second class hold forth the idea that the kingdom of the "Prince of peace was fully inaugurated and established more than eighteen-hundred years ago; and that the next . great change will be the destruction of the present organization of things terrestrial,-the annihilation this earth-The saints to meet the Lord in the air never to return to this earth, and the wicked to go into perdition.

The third class holds forth an idea very different from either of the above, and in describing it, as follows, I have determined to know nothing of myself, and to call no man father upon the carth, but I trust that I have drawn it fresh from the Book of books which is the language of heaven.-

"For the Lord himself shall descend from heaven with a shout. with the voice of the Archangel, and with the trump of God: and then we which are alive and remain

them in the clouds. . . . 1 Thess. 4: far from taking possession of that 16,17. After this the great war of throne at the time he was born Rev. 19, will take place, after which Christ's company will reign with him a thousand years, Rev. 20: 4, on earth, Rev. 5: 10.

The first two of the above cited opinions cannot be reconciled with Paul's language to the Thessalonians, 2 Thess. 2:8. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

How a period of Universal Righteousness and Peace can be said to exist, while that "Wieked," "The man of sin," who opposeth and exalteth himself above all that is called God, continues, I cannot see; and yet we are told by the second class that the church has enjoyed and it does enjoy all the prerogatives ascribed to those who shall reign with Christ a thousand years, during which Satan is said to be bound; but loosed by every disobedient character, as regards himself. The mighty angel will do the binding, and cast him into the bottomless pit, and shut 'him up that he shall deceive the nations no more; and during that time, righteousness will be enthroned, and no one will be deceived so much as to desire the reign of "the prince of the power of the air which worketh in the heart of the disobedient."

Christ has not yet sat in his throne, but he is set down with his Father in his throne. Rev. 3: 21. And when the throne of his Father David, Isa. 9: 7, Luke 1: 32, shall overcome, have the promise to sit far to even touch the wearer. down with him. Rev. 3: 21. So We have in mind, for example, a

"king of the Jews," in Bethlehem, "he had not where to lay his head;" and just previous to his ascension when asked "Lord, wilt thou at this time restore again the kingdom to Israel? the answer was, "It is not for you to know the times or the seasons which the Father has put in his own power." By this answer he did in no wise intimate that that time would never be, but he furthcrsays, "Ye shall receive power after that the Holy Ghost is come upon you;" and he gives the consolation not only to Israel, but to Jerusalem, Judea, Samaria and to the uttermost part of the earth. this promise we also are included. and if we are willing to have this man, Christ, to reign over us, we have the promise to be "like him," and of "seeing him as he is."

More anon.

J. H.

Indiana, Pa.

MISSHAPEN CHRISTIANS.

BY REV. G. B. WILCOX.

MR. THEODORE PARKER declared of a great revival in Boston, that a score of such excitements would never close a dram-shop or liberate a slave. Mr. Parker saw through jaundiced cyes; and yet he caught the shadow of a truth. What was it? Not that Christians have no religion, but that their religion needs to be better distributed over the character. It does not fit them, There is cloth enough, perhaps, in the garment; but here it draws and be given him, all they that shall pinches, and there it bulges out too

is a model. He is orthodox as the to gangrene and inflame. So too Catechism. He is generous in giving. He loves prayer and prayer-logical straight-forwardness that meetings. But he has a temper like a bomb-shell! We have heard it explode in the parlor, and at the dinner-table, to our utter consternation. We remember also a Christian woman, whose good works were carried on night and day at high pressure. There was hardly a ragged by in the neighborhood who had not been clothed by her busy fingers. No box went out to any home-missionary personage without its generous contribution from her needle. But her self-will was simply a nuisance to her husband and her friends. Conceited, sour, censorious, squeamish-she seemed to feel that any body so efficient could afford to be unlovely. What if a machine shop is a perfect Babel of harsh noises, and a den of ugly Vulcans, all begrimed with oil and dust-provided the establishment turns out good work? She considered herself a sort of spiritual machine-shop.

Now, why do Christians make this sorry figure of mingled beauty and deformity, like statues finished half by a sculptor and half by a stone-mason; or trees, loaded with foliage and fruit on the one side, and gnarled and blasted on the other? If we only were creatures of a normal growth and development doubtless good or evil would wholly pervade us. There would be no mixture. When angels ceased to be angels, they became devils. A healthy, vigorous body digests a poison, and sends it with quick pulsations ly, of the spuriousness of pro-slathrough the arteries, to envenom very religion, no candid man will

good brother, who in some things, circulation leaves it in the stomach, with the mind. Some men have a darts right on from the premises to its conclusion. Their chain of reasoning flashes, like chain-lightning, in an instant through its length. They hardly imbibe an error without becoming all error. But many a good soul, short-sighted logically, and self-contradictory, will hold a truth and deadly heresy, lying snugly side by side—the peacefulest bedfellows in the world. "If it were not for the blessed inconsistencies in the logic of our 'Arminian brethren." Dr. Taylor, of New Haven, used to say, "We should have to give them up as sheer infidels."

But what is the remedy for all the distortion in Christian lives? "More religion"-many reply. But more religion, merely, will never answer. The fact is that genuine piety, true love to God, may go on increasing, and yet hardly touch these strange self-contradictions. The Baptist Watchman and Reflector declared, just after the great revivals of 1857, that there were, at that time, more dissensions and bickerings in their churches than almost ever before. And, worse than that, this mischief was brewing. in the very churches which had largely shared in the great awakening. And, worse than that, the ferment began, often, in the very midst of the revival itself! Probably churches of every sect might make the same confession.

Look South for another example. Say what you will, and however truevery limb. A diseased, enfeebled dony that they have genuine enjoyed genuine seasons of special necessity of running the risk of tar grace. But with what effect on the and feathers, or a "hempen neckhideous iniquities of slavery? Take lace" by any more special allusion that whole southern horizon, in im- to that disagreeable subject. agination, into view; and you have Now there are disciples who, it a grand vision, grotesque and hor- may be with no more sincerity or rible-hymn-books and whips, hal-self denial than the one-sided Chrislelujahs and screams, prayer meet- tians we have alluded to, have a ings and auctions for "niggers;" rounded and admiral beauty of charyoung converts going into the acter. Take them in any state of church and long coffles going into the slave pen.

The difficulty in all the instances we have cited is not chiefly the want of religion. It is the want of a special application and enforcement of religion on the special sin of the church or individual. We have gone on the false assumption that religion, once received, would apply itself. We have expected that, in its liquid flow, it would diffuse itself through all the channels of the soul; as it would in any warm, generous nature uncursed by depravity. We have forgotten that the coldness of a sinner's nature chills the stream to a sluggish current, that stops while half the channels yet are dry.

The good brother we mentioned. with the explosive temper, apparently never thought of bringing his religion to bear on that infirmity. The redoubtable sister, with her bustling charities and her ugly will, asked God for every thing but the ornament of a meek and quiet spirit. The churches, in the great revival, were more anxious to save souls than to temper their zeal with love. Southern Christians trained the guns of their rebuke upon every unpopular sin, shooting clear of the hydra-heads of slavery. Here, too, New York American Tract Society, be clsewhere! that Christianity, carried to the A few years since a good deacon

churches in the rebel states, and South, would somehow apply itself that some of those churches have to slavery, without any unpleasant

> fortune or misfortune, turn them upside down and over and over with agitations and calamities; and somehow, like a kaleidoscope, they will come up as orderly and beautiful as ever! The reason is plain. They carry their religion around the whole scope of their character, bringing the whole equally under its power. They "grow up into Him in all things which is the Head, even Christ."

Every one will remember the blundering military policy with which we began the war with the rebellion-the "anaconda" policy, that stretched the line till it was every where weak. In every battle we were outnumbered by the rebels. We forgot Napolcon's maxim, to be always strongest at the decisive point, however weak at any other. Precisely that is the mistake of these onesided Christians. What carcs your neighbor for your closet-hours, or your heavenly experiences, provided you meet him in a passion or overreach him in a bargain? Be strongest at the decisive point. And the decisive point, in practical life, is the point of contact with the world. If you are weaker than your godless neighbor there, no matter how belonged the shallow sophism of the mighty in grace or works you may

in a town in Massachusetts offered a | 3. Use the mother speech and tract to a mechanic whom he found tone, without affectation or imitastrolling about on the Sabbath. tion of any man, that you may not The man turned it over, noticed seem to act a comedy instead of the imprint of the same society to preaching a sermon. which we have already alluded, and 4. Clog not your memory too flung it behind him crying, "Con- much, it will exceedingly hinder infound the cowardly craft! I won't sail vention and mar delivery. under that flag?" Now the officers of 5. Be sure you eye God, his glothat society were better men than ry, the good of souls; having the this Sabbath-breaker. But, nevertheless, at the point of contact with him, they were weaker than he. evil, in spite of its popularity. He stood, as to that, on higher ground gest each morsel. Pause a little. than they, and he knew it. Thank God, they have come to a better wisdom! "Let the dead past bury its dead."

We need more religion in every church and every heart. But if we can learn to make the best use of what religion we already have, the gain will be immeasurable! We want a balanced character, every grace holding every other in counterpoise. We want the eirele of virtues complete. A break in it is like a break in the magic circle of the old astrologers, letting in some demon unawares. We want to remember that doing good is a small matter compared with being good. We want to breathe toward God the unceasing aspiration,

"More careful not to serve thee much, But please thee perfectly." Independent.

SERMONS--HOW TO AND HOW TO DELIVER THEM. A Page from a very old Note Book.

- Discover no more of method than needs must.
- 2. Pass not anything till you have bolted it to the brain.

- day before mastered self and manpleasing.
- 6. Let your words be soft, few, He held to a bold rebuke of a giant and slow, and see they come no faster than the weakest hearer can diand look in the child's eye till he swallow his bit.
 - 7. Look to your affections most carefully that they be not (1.) feigned, nor (2.) forcedly let loose to have their full scope; for then they will either overrun your judgment, or be a temptation to vain glory.
 - 8. Preach speaking or talking to the people; look on the people, not on the roof or walls, and look on the most mortified faces in the assembly; let them know your preaching is a real talking with them, whereby they may be provoked, as it were, to answer you again.
 - Take heed of overwording anything.
 - 10. Be sure you have made the people understand thoroughly what is the good you exhort them to, and the evil you deport them from, before you bring your motives and means.
 - 11. Touch no scriptures lightly: trouble not many, but open the metaphors, and let one scripture point out the other, the one a key to the other.
 - 12. Let the scripture teach you, and not you it.

on every pause with the people, er the people receive your docbefore you pass it; else that will do trine, as whether you and it are them little good, and you none at acceptable to the Lord. all. Oh, taste every bit.

find out what to say to the people. (1.) The scriptures unbiassed; (2.) the thoughts and experience of good men; (3.) your own experiences; (4.) the condition of the people.

Break off anywhere, rather than run upon any of these two conveniences, (1.) either to huddle or tumble together spiritual things, (2.) or tire the weakest of the flock.

16. Never pass over one point while you have anything material to say of it, provided it be on a spiritual poin t.

17. Let your doctrine, and the constant strain of your preaching be about the chiefest spiritual things,

and let small controversies, and external duties come in by the by. 18. Beware of forms, neither be

sied to any one method.

- 19. Be always upon that subject which is next your heart, and be not too thrifty or careful what say next, for God will provide. will stink like kept manna if re served through distrust till nextday.
- Be sure to extricate carefully any godly point you speak of out of the notions and terms of divinity, else it will freeze inevitably in your mouth and in their ears.
- 21. Let there not be disfiguring of face, nor snuffing of the nose, or teasling of the throat, or any antic gesture, pretended devotion, made gravity, which will make you seem a loathsome Pharisee, or a distracted man broke loose out of Bedlam.

13. Be sure you feed yourself, 22. Do not care so much wheth-

23. Do not conceive that your 14. Take these four candles to zeal or earnestness will prevail with the people; but the force of spiritual reason, the evidence of scripture, and the power of the Holy Ghost.

> 24. Do not think that the hearers can receive as you conceive, and so make your own conception the rule of dealing the bread of life; so shalk you only please yourselt and be admired, but not understood by others.

25. Let there be something in every scrmon to draw poor sinners to Jesus Christ.

26. Take heed that your comparisons be not ridiculous, and yet be not shy of homely ones.

27. Study every scripture you are to speak of beforehand, lest you overburden invention, or presume too much on your own parts.

28. Take heed of bolting truth of extravagances, quidlibet ex quodlibet, needless digressions, heads, and enumerations.

29. Shun apologies for they always stink.

WORKING FAITH.

In the village of B-, lives a poor woman who supports herself by washing for families in the neighborhood. She has one only daughter, a little child of six years, who may be seen summer and winter, whether playing about her mother's house, on her way to church, or at the infant school, dressed in pure Nearest neighbors testify white. that garments of other color are the little frocks and aprons are always clean and fresh.

This Roman Catholic mother has, through some Popish legend, received the idea that if her child is clothed in white until she attains a given age, she will be an angel when she dies. Her eonfidence is unwavering, and no care or toil is too great in keeping the condition. It were no small thing for a mother in the ordinary walks of life to prescrve such unceasing watchfulness; yet this woman, after a hard day's work over the wash-tub, but counts it all joy to labor on in keeping clean and white the garments that are to make her child an angel!

Oh, loving, earnest mother! Will not a pitying Christ open thy poor, blind eyes, and reveal to the soul that seeks heaven so vainly, the new and living way? Who shall not hope that, led by a hand now unseen, taught by lips yet unheard, this mother shall at length see her child among those who "have washed their robes and made them white in the blood of the Lamb?" The heartfelt desire; the earnest seeking, however blindly, after heaven, will it be unnoticed by Him who, in the yearning of his infinite heart, said, "And other sheep I have which are not of this fold: them also I must bring?"

We stand rebuked before the earnestness that reckons no toil or care too great, if it may but number the loved one among angels. Where do we find among Christian parents such a vital, realizing belief in an eternal world? Where do we see

never seen upon the child, and that revealed to us, even the righteousness which is by faith of Jesus Are we as ready to watch and pray as this poor woman to toil? Do we exhibit a spirit, docile, ready to receive and act upon the truth, that will call down an answer to our prayers?

> "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty."

AN EVERY-DAY CHRISTIAN.

"Your minister is very popular; if his church were large enough, I suppose it would swallow up the other congregations in the town."

The sarcastic tone and manner of utterance indicated the ill-feeling of the speaker as he addressed these words to a servant-girl of the minister's family with the design of drawing from her a spirited, perhaps angry reply. But she modestly måde answer, "If people will come to hear our minister, is it his fault that he is popular? I do not presume to judge of his sermons; but this I can testify, he is an humble every-day Christian!"

"How interesting our young brother C--- is, in our prayermeetings! How clearly we can perceive his growth in grace!" remarked a lady to a Christian sister as they met one day. Her reply was; "I have for a long time been unable such longing desire that our chil- to attend evening meetings, but dren may inherit the kingdom of C- boarded in my family some heaven? A better way has been months, and I observed his Christian principle in little things. I the stroke of death, we are separatian!"

This pastor, this brother, were friendship, or by the still stronger members of the same church, and I members of that flock.

An every-day Christian! To me the expression seemed full of significance. Then I thought of some homes I knew, where, though both parents are professedly followers of Jesus, there is no family altar, no recognition of God in the gifts of his providence, no speaking of Christ and the things of his kingdom.

I thought of other homes where forms of family devotion are strictly observed, yet all the life, fervour, and eheerfulness of true piety are lacking; and one would almost fail to discern likeness to Jesus in the character of either father or mother, bearing that precious title, Chris-

Oh, when we shall each learn fervently to pray that we may "walk worthy of the Lord unto all pleasing," then shall we receive grace to become in truth every-day Christians!

THE RE-UNION OF CHRISTIANS IN HEAVEN, AN ELEMENT OF CHRISTIAN HOPE .-- A CONSO-LATION FOR THE BEREAVED.

"Many are the afflictions of the righteous." So affirms the Psalmist. And of all the afflictions which we are liable to experience, there are few, if any, more painful to the tender sensibilities of the feeling heart, or productive of more formerly connected; I ardently are called upon to endure when by worthies, of whose honorable con-

know him to be an every-day Chris- ted from those to whom we have been united, either by nature, or by bonds of Christian fellowship. If wondered if like blessed testimony this separation was felt to be an could be borne concerning all the eternal one, the sorrow would often be intolerable. Hence with what eagerness does the human heart lay hold of the idea or prospect of a re-union? And the heathen with their faint light upon the future destiny of man, and with their unsatisfactory basis for any thing like a well grounded hope of immortality, comforted themselves with the thought that the virtuous will meet again, and that their separation would only be for a time. But this thought was the result of an ardent desire to have it so, rather than from a hope that it would be so.

Socrates says in reference to this prevalent desire among the heathen to rejoin those from whom they have been separated by death, "Are there not numbers, who, upon the · death of their lovers, wives, and children, have chosen of their own accord to enter Hades, induced by the hope of seeing there those they loved, and of living with them again?"

Cicero is represented as saying in the near approach of death, "For my own part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers, whose characters I greatly respected, and whose persons I sincerely loved. Nor is this my earnest desire confined to those excellent persons alone with whom I was bitter sorrow, than that which we wish to visit also those celebrated

whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing; and I would not be turned back in my journey, even on the assured condition that my youth, like that of Pelias, should be again restored.

"O glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits; and not with those only whom I have just now mentioned, but with my dear Cato, that best of sons and most valuble of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would have performed the same last office to mine. His soul, however, did not desert me, but still looked back on me in its flight to those happy mansions, to which he was assured I should one day follow him. If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained; it was because I supported myself with the consoling reflection that we could not long be scharated." We perceive in these words of the great Roman orator, that with his faint views and doubting faith of man's immortality, for his expressions on other occasions show that he had doubts upon this subject, the prospect he entertained of a re-union with his friends, and especially with his own son, was a powerful support, and great comfort to him when drawing near to the valley and shadow of death. And this

duct I have heard and read much, or tom which prevails in India, of widows throwing themselves upon the funeral pile with their husbands that they may be consumed togeth-They wish to follow their huser. bands, that they may rejoin them again in the halls of Brahma.

These aspirations of the soul for a re-union after death, seem to indicate their origin. They were interwoven in man's nature by the plastic hand which formed him, and they are prophetic of what may take place. While it is not the will of God that his intelligent creatures, originally formed in his own image, should perish, neither is it his will that those between whom so much love exists should be forever separated. It is not his will that that sorrowing mother, who grieves so much for her sweet and innocent babe, and cleaves even to its cold and lifeless clay and cries "I cannot give it up," should be forever separated from an object she loved so dearly. And that husband or wife who seems to experience inconsolable grief at the death of the loving partner, and whose grief runs the deeper at the remembrance of the christian faithfulness which characterized the conduct of the deceased, need not forever be separated from the object which he or she had loved so dovo-And those children who tedly. feel such a warm affection for their kind parents—parents that realized the solemn responsibilities which rested upon them, and met those responsibilities with fidelity, and warned them of evil, and led them to Jesus, and trained them up in the way they should go -the way to same ardent desire to rejoin dear life and happiness, need not be for and loved ones in another scene of ever separated from those whom existence, will account for the cust they loved and who in return were

loved no less by them. And those of Christianity-a hope that assures dear christian friends who have them the separation is not eternal, lived together, rejoiced together, but temporary. And the sorrow wept together, worshipped togeth, stricken heart can say, and it often er, and suffered together, and be- has said in the language suggested tween wom a remarkable assimilation of feeling and character has taken place, must often be separated, for death passes by no condition of And then, Oh, what pangs of sorrow follow! But the separation is endured under the influence of the hope that there will be a reunion, and that this will never be dissolved.

"No lingering look, no parting sigh, Our future meeting knows; There friendship beams from every

And love immortal glows."

In the developement of the principles of Christianity, life and immortality were brought to light. And in this remedial system of divine merey, all the wants and sufferings of fallen and wretched humanity are admirably provided for. And under the government of God as administered by Christ in the new dispensation, "where sin abounded, graee does much more abound." And as sin so often sunders those eards which unite loving hearts together, for "sin brought death into the world and all our woe," graec will not stop its work of salvation and restoration, until it has bound together again those hearts which sin and death had separated, in a union which will continue for ever. It is a truth indeed, that

"Earth hath no sorrow that heaven eannot heal."

And the sorrow caused by the separation of dear ehristian friends, is met and counteracted by the hope his great affliction.

by christian hope.

"Give joy or grief, give case or pain,

Take life or friends away! But let me find them all again In that eternal day."

Not more timely, nor more weleome, was the blessed Savior's visit to the pool of Bethesda, to the house of Mary and Martha, or to any of those scenes of sorrow which he visited when on earth, and where he manifested his sympathy, his love, and his divine power by relieving the distressed, than are his visits now to the afflicted and the bereaved. His language virtually still is to the calls of distress, "I will come and heal him." And he does still eome in the power of his word, and in the hope of his gospel, "to heal

the broken hearted," and to recon-

cile the afflicted to the providences

which befall them.

This hope of the re-union of friends in heaven, is susceptible of praetical application, and has been used by the faithful in the different ages of the world, when experieneing the sorrows consequent upon bercavement. It was this hope that gave comfort to David when experiencing the deep sorrow of a domestic affliction-the death of a ehild. That his sorrow was very great, is evident from his conduct on the oceasion. But he drew comfort for his afflieted heart from the hope of a re-union. "I shall go to him, but he shall not return to me." 2 Sam. 12: 23. From this language we see the source of his comfort in

The Savior "having loved his there ye may be also." Here the own which were in the world, he Savior holds out to the disciples, the loved them unto the end." The hope of a re-union, that they might time drew near when a separation be reconciled to the sorrowful sepabetween him and them was to take ration that was then near even at place. He being aware of the sor- the door. row his death and removal from reasons. 1, The idea of losing a a pleasant one, and hence their minds were not ready to receive it. 2, They could not well understand how he, who had raised the dead to troubled: ye believe in God believe hearts, and fill them with joy. also in me. In my Father's house unto myself; that where I am, is hope." This is so.

The christians at Thessalonica sorthem would cause, endeavored to rowed, and it appears they sorrowprepare their minds for the trying ed for their dead. The apostle Paul hour. They were very reluctant administered comfort unto them. and slow to receive the idea of his And how did he comfort them? He death. For this there were two explains to them the condition of their departed friends. "I would friend so dear and important to not have you to be ignorant, breththem as he was, was by no means ren," says he, "concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them life, and who seemed to have power also which sleep in Jesus will God over death, could himself die, or be bring with him. For the Lord overcome by death. The idea, how-himself shall descend from heaven ever, that their Master and Friend with a shout, with the voice of the was to be taken away from them, at archangel, and with the trump of length, obtained possession of their God: and the dead in Christ shall minds. And then they were very rise first: then we which are alive Then the wisdom of and remain shall be caught up to-Jesus was excreised to prepare gether with them in the clouds, to them for the separation. And meet the Lord in the air; and so among the ideas which he presented shall we ever be with the Lord." to them to reconcile them to the "Wherefore comfort one another separation, is that the separation with these words." 1 Thess. 4:13 would be but temporary. "I will -18. Here the apostle would comsee you again," said he, "and your fort his afflicted brethren, and diheart shall rejoice, and your joy no reet them to comfort one another, man taketh from you." And it with the prospect of meeting their was for the same purpose he used pious friends at the coming of the the following sweet and comforting Lord. And surely this prospect words: "Let not your hearts be must soothe the anguish of their

This hope of a re-union in heaven are many mansions: if it were not of pious friends is well calculated to so, I would have told you. I go to give comfort to the bereaved. It is prepare a place for you. And if I often said for the comfort of those go and prepare a place for you, I who are watching over their afflictwill come again, and receive you ed friends, "while there is life, there But for

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christians, there is not only hope mortal souls, and when the circle is while their christian friends remain wholly dissolved on earth, it is again alive and with them, but there is completed in heaven." hope also in death. For they hope for a happy re-union, after a tempo- one another in death under the inrary separation, which shall contin- fluence, and with an ue for ever.

of a family! A few short years and king leave of one another when family circle will be scattered. The soon. They often say, "we hope to 'children now the objects of tender so- see you soon again." So may licitude, will have grown up and christians say when one is expiring, gone forth to their respective stations in the world. A few years more and parents and children will have passed from this earthly stage. Their names will be no longer heard in their present dwelling. domestic loves and anxieties, happiness and sorrows, will be a lost and forgotten history. Every heart in which it was written will be mouldering in the dust. And is this all? Is this the whole satisfaction which is provided for some of the strongest feelings of our hearts? can such, transitory beings, with whom our connection is so brief, engage all the love we can feel? Why should not our feelings towards them be as feeble and unsatisfying as they? But, blessed be God, this is not all. Of this, he has given us perfect assurance in the Gospel of his Son. Though to the eve of unenlightened nature the ties of domestic love be scattered into dust; the spiritual eye of faith perceives that they have been loosened on earth, only to be resumed under "Grace be unto you, and peace from far happier eircumstances, in the God our Father, and from the Lord region of everlasting love and bliss. Jesus Christ," While I was penning Though the history of a family may the last clause of the above passage seem to be forgotten when the last from Paul's First Epistle to the member of it is laid in the grave, Corinthians, it occurred to me that the memory of it still lives in im- a more comprehensive greeting, a

Christian friends taking leave of view of this element of christian "How short is the earthly history hope, is very much like friends tathose who are now embraced in a they expect to see each other again and when the cold and trembling hand is pressed for the last time. Farewell dear brother! Farewell dear sister! we hope to see you again soon. Dear readers, are you members of a circle where love binds your hearts together, and do you dread the thought of being separated from one another, would you like to be together for ever? If you are all faithful christians, although you may be separated for a little while, you will experience a glorious re-union in heaven.

> "Hail sweetest, dearest tie, that binds Our glowing hearts in one; Hail sacred hope! that tunes our minds To harmony divine.

O sacred hope! O blissful hope! Which Jesus' grace has given-The hope, when days and years are past, We all shall meet in heaven."

J. Q.

A Christological Letter.

GRABILL MYERS:

Beloved Brother:

wish more illimitable in all that is how slow we are to believe in that really good, it would be impossible appellation of the Son of God, by to express. To be the subject of which He becomes to us and in us, grace and peace from God our Fath- all that He became for us! To beer, through the Lord Jesus Christ, is lieve in the name of Christ, in all the to be the recipient of all that God fullness and power of its significacan bestow and man enjoy. God tion, is to be the embodiment of his cannot give more than Himself, and Life, the reflection of His beauty, and man cannot rise above the Foun- the living instrument of His will. tain-Head of his existence. The There is so much disquietude, fear very idea of God is terrifying if not and misgiving in our hearts, and so associated with the God-man. Je-many dark sin-spots are found on sus is a precious name, but Christ our garments, because of the weakstill more so. He is not only a Saness of our faith in the Anointed vior but the Savior. He is not only One. The faith that apprehends Jesus, a Deliverer, but Christ, the Jesus independent of what is im-Anointed One. There are few that plied, or rather what is essentially do not believe in Jesus of Nazareth, signified, by the term Christ, is the and very few that believe in Jesus faith of devils. The believing re-Christ. "Whosoever believeth that ception of Him as "anointed with Jesus is the Christ, is born of God." the Holy Ghost without measure," 1 John 5: 1. Paul declares that in "whom dwelleth all the fullness "no man can say that Jesus is the of the Godhcad bodily," includes all Lord (or Christ,) but by the Holy the consolation and comfort we Ghost." 1 Cor. 12: 3. A critical need in our exile, and the everlasknowledge of the outward facts of ting joys and blessedness of Heaven. the life and death of Jesus, is not A profound historical knowledge of the knowledge of Christ. In order to Jesus is the aim and labor of those believe on Him, we must know Him whose idea of religion is associated historically; but in order to know with intellectual development and Him experimentally, we must believe scholastic attainments. But to history; Christ is the history of and the power of God," is the glory mystery. Jesus is a fact in the history of those whose knowledge of Jesus

on Him. Jesus is the mystery of know Christ as "the wisdom of God, tory of the world which the world comes by the very anointing which can never comprehend. Christ is makes His name precious, and His the exemplification of this fact in atonement all sufficient,-from withthe life of the saints. That which in out, and not from without in. is the deepest mystery and least It must of course be an objective fact available fact to the world, makes before it can be a subjective force, up the daily history of those who but it nevertheless begins within in "can say, by the Holy Ghost, that every one's personal experience. It Jesus is the Christ." He died for is neither originated nor inducted the world, but He is Christ, or the by any intellectual process, however Anointed One, only to those with whom the historic fact of redempjective fact may be as the condition tion becomes an inward power. Oh of believing "as the scripture saith."

He who "never had a dozen Acts 17: 3. When he "testified to thoughts in all his life, and never the Jews that Jesus was Christ," changed their course," can believe (Acts 18: 5,) he means that Jesus that Jesus is the Christ, and expe- is the Anointed One-the very Perrience the richness and fragrance son for whom they waited day and of the Divine Anointing, as fully night, the substance of all their and easily as he who, "leaving the prophecies, the antitype of all their earth at will, soars to heaven, reads sacrifices, and the central fact of all the glorious visions of the skies, their history. That He whose Title to the music of the rolling spheres indicated a position superior to anintelligently listens, and gazes far gels, principalities and powers, and back into the awful depths of Dei- "every name that is named," should ty." A sound system of orthodox voluntarily associate with publicans divinity in the head, satisfies the and sinners, without partisans that great majority of professors of Chris- have any public influence, -scoffed tianity. The knowledge of Jesus at, despised, hated,—was "to the which is gained by parental instruc- Jews a stumbling-block, and to the tion, catechistical discipline, pulpit Greeks foolishness-" Blinded by dissertations, and the perusal of re- the god of this world, they could ligious books, constitutes the pre-see nothing in the Galilean Carvailing religion of the day. This is penter to comport with their connot the knowledge of Christ. Not centions and expectations of the that I despise the knowledge that is Messiah. When He was arraigned gained by the accumulation of facts before the Sanhedrim, Pilate asked and the eduction of principles, but His accusers, "what shall I do then I protest against its being made a with Jesus, which is called Christ?" substitute for faith in Christ.

whom I preach unto you, is Christ. numerous prophecies in the very

The whole judicial proceeding shows There was more than one Jesus, that the Roman Governor was im-Acts' 13: 6, Col. 4: 11; but only pressed with the conviction that one Christ, Phil. 2: 11, Eph. 1: 20, the accused was more than simply 21, Col. 2: 10, Eph. 4: 5. In "Je- "Jesus of Galilee;" and to express sus of Nazareth," or "Jesus the son his conviction, and thereby influof Joseph," all Jewry believed; but ence the Jews in favor of the silent they rejected Him as the Messiah mysterious Personage under arrest, or Christ. The question propound- he gave Him the appellation He ed by the Savior to the Jews, was claimed, and which belonged to not, what think ye of Jesus, and Him alone, -Jesus Christ. To the His lineage, but "what think ye infuriated, hard-hearted, stiff-neckof Christ? Whose Son is HE?" ed Jews He was only "Jesus of Many of those who knew Him from Nazareth," one that "stirreth up childhood as Jesus, the Nazarene the people," and perverteth the Mechanic, when drawn into the nation; but the absence of testimosphere of His influence by the charm ny to establish aught that could of novelty, were led to the self-in- fasten on Him even the semblance terrogatory, "is not this the Christ?" of impropriety, the public decision Paul asserted that "this Jesus, of Pilate, and the fulfillment of that moment placed, all proclaim, Without the character involved in in the most emphatic manner, that this glorious title, Jesus is nothing he was Christ. To all, both Jews to us, as respects our eternal destiand Gentiles, now and then, who ny; with "it, He is everything. find in Him the Interpreter of the Our relation to God in the Christian mysterious undertones in their Religion does not spring primarily spirits, the Expositor of the "mourn- from our consciousness of sin, our plement of the deepest element of termination to forsake the evil and their being, He is the Christ, the Anointed One, very God and very man.

The introduction into the world of His own Life, externalized in a superhuman way, through a purely human medium, is the grand proof of His Messiahship. As the Christ He is the Life of the world, and could not, in any other character, or any other form, have become the true, living, efficient Power of a New Creation. As the Christ He was a Divine-Human constitution in the world, which has been in it ever since, and which must be apprehended by us and we by it, in a real, personal way, it we are ever to be redeemed from sin. Set apart, anointed "without measure" by the Holy Ghost, His incarnation, at which point His anointing as Jesus begins, is the inauguration of a new order of things. The Life which He infused into humanity by His presence in it, and organic connection with it, has known no interruption since, and never will. Matt. 28: 20. Although Deity sacrifices nothing of His original, unalienable nature, nor humanity aught of its essential, distinctive character, it is nevertheless a real union, through with sufficient clearness to guide a Jesus as the Christ, allows no com-

circumstances in which He was at | and salvation. Jesus is the CHRIST. fully pleasant" adumbrations of sense of condemnation, our under-"the world to come," and the com- standing, or feelings, or will, or depursue the good, but from the single fact that Jesus is the ·Christ; and secondarily from our true apprehension of it. However strong our faith in Jesus, if He be not the Christ, it would be of no ultimate value, because of our misapprehension of its Object. This doctrine, in practical form, constitutes the living witness of God-the manifestation of the Life of Jesus in those who are one with Him through faith, as He is one with them through Love. It is the denial of the "doctrine of Christ," whether as an historical fact, or as a practical power, that the apostle so severely denounces, 2 John 9: 10, 11. Jesus as the Christ, is the resting place for God and man. Any doctrine or practice that has not Christ as its very heart, is indeed "damnable heresy." To omit, substitute, or add any thing to the Christian Religion, is to "make God a liar," for it is rejecting "the testimony which God gave of His Son." Did all who make profession of love to God truly believe that Jesus is the Christ, we would not have sprinkling instead of Baptism, the Lord's Supper at mid-day, and the utter rejection of Feetwashing and the which alone shines the "True Light" Holy Kiss. The faith that receives groping, sin-clouded race to holiness promise with error, but ardently

defends, and unreservedly submits of it. Would not this be "a thing to, the Truth of God, as the only incredible"—yea impossible—if He true manifestation of itself, the only were not the Christ? He is King method of its increase and invigo- also. He has not only wisdom to ration, and the necessary effect of teach, and holiness to present Himthat Life of which it is the appropriate channel.

The Apostle says, "unto you, therefore, which believe, He is precious.", 1 Peter 2: 7. In the 5th verse he says, "ye, also, as lively stones, are built a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "A holy priesthood." Significant character. All priests must be anointed. This pricetly dignity attaches to the children of God because they are in Jesus, and Jesus is the Christ, or ANOINTED ONE. He is Prophet, Pricst, and King. His office is to teach. Through His Prophetic function we grow "wise unto salvation." He is "made unto us, of God, wisdom." He is not only the Teacher, but is Himself the subject of His teaching. Though "meek and lowly in heart," He spends His life on earth in speaking about Himself. Would not this have been the climax of egotism had He not been the Christ? He is also Himself. He was the only availa- "able to save to the uttermost," ble sacrifice for sin, and the merits because He is Christ. In

loves, warmly cherishes, earnestly | abundantly" ours by His redemption self to offended justice as an expiation for all the affront put upon the Divine Being and Government by sin. but His authority is equal to the wisdom and holiness requisite to expound the way of Life and expiate the guilt of rebellion. He is "King of kings, and Lord of lords," "over all, God blessed, forever," having "all power in Heaven and on earth." In all these offices He is precious to the believer because He is Christ. He is neither Prophet, Priest, nor King in any special sense, unless He be the Anointed One, and we become the recipients of that anointing indicated by His official Title. He was anointed of God for us, and became our "Great High Priest." We are anointed in Him, through Him, and to Him, and become a "holy priesthood." We have "an unction from the Holy One," and this "anointing which we have received abideth in us, and we need not that any man teach us" that Jesus is the Christ, for we have the Priest. He offered upon the Altar living consciousness of it by His of the Universe the only sacrifice own indwelling. Oh how lovely, that could satisfy the claims of Di- how glorious is Jesus to all who bevine Justice, and that offering was lieve that He is Christ! He is of His oblation afford the only "mercy and truth are met together, ground of our justification. His and righteousness and peace have death atones for our sins, and makes kissed each other," because He is the righteousness of His life trans- Christ. He is the foundation of the missible to us. Who ever heard of Church, a "precious corner stone," such a miracle, save in this isolated because he is Christ. On him we instance? The Life of Josus be- build, in him we trust, to him we comes ours by His death and "more cling in life and death, because he

is Christ. Oh what a Name! "Nei-|Son of God is to live on him, by ther is there salvation in any other." him, and for him. The Church will Heaven and earth are filled with its fragrance. It reaches even to zance of it, Satan will be aware of the lowest hell. Its significance, it, we ourselves will be sweetly beauty, and power render the gloom and wretchedness of that abode of ly cannot be hid, and we will be a woe more terrible by its essential sweet savor of Christ in every place and eternal antagonism to all that and on all oeeasions. Our spirit exists there. "At the name of Jesus every knee must bow, of things in meanor will be stamped with his heaven, and things in earth, and things under the earth; and every tongue confess" his dignity and power, because "Jesus Christ is Lord, to the glory of God the Fath- palaces."

sounds, to a believer's ear." Truly is does, because he is the Christ. He is the Husband of the Church, the Bridegroom of the Soul, the "Brother born for adversity," the "Friend that sticketh closer than God may rest upon you," and that a brother," the "Chief among ten you, and I, and "all who love the thousand, the Altogether Lovely One," and all because he is Christ. He alone can smooth life's rugged path, sweeten life's bitter trials, lighten life's heavy burdens, and, by daily, hourly emanations of his own Life and Grace, bear us on above the cares and allurements of "the world, the flesh, and the devil," because He is CHRIST. Oh, what a truth is this, with which to cheer the believer's dying hour! If inwrought in our spiritual being, and lies as the basis of all its manifestations, it neutralizes every doubt, quells every fear, and floats the spirit on a sea of peace and joy, ter when he has baptized a person, in the sunshine of heavenly bliss, and as the order of the Brethren is, to the realms of glory. Do we in lays his hands on the baptized brothvery deed believe that Jesus is the er or sister, and prays to God to Christ? "A city set upon a hill forgive all his or her sins, is that cannot be hid." To believe on the right or not, while we believe bap-

see it, the world will take cogniconscious of it, from God it certainwill breathe his meekness; our degentleness; our conversation will be seasoned with his grace; our "garments will smell of myrrh, and aloes, and cassia, out of the ivory

Having begun my letter with "How sweet the Name of Jesus Christ, filled it with Christ, I conclude by sincerely wishing that the "word of Christ may dwell in you richly," that the "love of Christ may be shed abroad in your heart," that "the power of Christ and of Lord Jesus Christ in sincerity," may forever "sit together in heavenly places in Christ."

Yours, in the hope of Eternal Life. C. H. BALSBAUGH.

THE PRAYER AT BAPTISM.

Clear Spring, York co. Pa. Jan. 8, '65. Beloved Brethren in the Lord: I take my pen in hand this morning, in order to ask you a simple question, which I would like for you or some of the brethren to answer through the Visitor.

The question is this: If a minis-

tism is for the remission of sins? II always thought it more proper not to pray that the Lord should forgive their sins at the time of baptism while baptism is for the remission of sins. I believe that it would be more proper or more according to the gospel to pray that the baptized persons might grow in grace, and that they might hold out faithful, &c. I always did believe, and I do yet believe, that if a person believes truly in God, and has repented truly, and is then baptized in the name of the Father, and of the Son, and of the Holy Ghost, that all his sins are forgiven. But to pray to God, for the forgiveness of sins before baptizing, I would think would be all right.

What makes me write the above question, is this: I have been present frequently where baptism was administered to persons, and it was done in the way above mentioned.

Now to be properly understood, is it right according to the Brethren's faith, to use the words "forgive his or her sins" in prayer, at the time when the person comes up out of the water, when they were baptized for the remission of their sins?

No more at present. May the Lord be with you all, is the prayer of your weak brother.

JOHN H. RAFFENSBERGER.

REMARKS.

when this is performed, we might of the Lord." expect his sins forgiven, without The brother remarks that "to

about him. But this is not the case. Faith and repentance are the antecedents of baptism, and without them, baptism will have no moral effect upon the sinner. Now while the administrator may know that the ordinance of baptism has been properly performed, he does not know at the time he administers the ordinance, that the faith and repentance of the persons whom he baptizes, have been properly mafured, and consequently he does not know to a certainty that his sins are remitted, and in the absence of. such knowledge, there seems to be no impropriety in praying for the remission of his sins; especially since a careful observation of the conduct of many after their baptism. produces a painful conviction in the mind of the intelligent observer, that their sins were not remitted in baptism, as they do not "walk in newness of life," or "bring forth fruit unto holiness," after they have received this ordinance.

Again; may not the prayer, which is offered by the administrator while his hands are laid upon the person baptized, and while the person is still kneeling in the water. be considered as taking place before the ordinance of baptism is really completed? And if so, then there can be no impropriety in praying for the remission of the sins of the person to whom the ordinance is If baptism alone, that is, if sim-administered. It is evident from ply immersing a person in water, the case of Paul, that prayer is to in the name of the Father, and of accompany baptism, as it was said the Son, and of the Holy Spirit, is to him, "And now why tarriest thou? all that is necessary to secure to arise, and be baptized, and wash him the remission of his sins, then away thy sins, calling on the name

giving ourselves any more concern pray to God for the forgiveness of

would be all right." But if baptism in connection with faith and repentance was to be administered for the remission of sins, then perhaps there might be some impropriety too in praying for remission before baptism, as well as after, if there is any impropriety in praying for remission of sins after the ordinance has been administered.

And when the administrator prays for the remission of the sins of the person whom he has baptized, we understand him to mean by such a prayer, that he now asks God to bless the means of his own appointment, to the accomplishing of all the spiritual effects that the ordinance of baptism was designed to accomplish.—It is the asking God's blessing, without which all our works, at best, can be only partially successful, on what has been done. Prayer should be offered both before and after the action is performed, and it should embrace the petitions adapted to the occasion; and while forgiveness for past sins is sought, grace to advance, and to hold out faithful unto the end, should also, as the brother remarks, be prayed for. And while the minister adapts his prayers to the occasion, he should by all means on such occasions avoid long prayers. Upon the whole, we can see nothing wrong for the administrator to pray for the remission of the sins of those for whom he offers special prayer, when baptizing them.

> For the Visitor. ADMONITION,

"Denotes a hint or advice given to another, whereby we reprove him for his fault, or remind him of and so run through with a dozen

sins before baptism, I would think his duty. Admonition was a part of the discipline much used in the ancient church; it was the first act or step towards the punishment or expulsion of delinquents. In case of private offences, it was performed according to the Evangelical rule privately; in case of public offence, openly before the church. If either of these sufficed for the recovery of the fallen person, all further proceedings in a way of censure ceased; if they did not, recourse was had to excommunication." Tit. 3: 10.

Editorial Miscellany.

Divorcement in Massachusetts.

"In this little State of Massachusetts one per day would be a mere fraction of what annually occur. There are probably more in this little city in one year than there were in a generation in the whole State, prior to a century ago. There is a single law office here that does up more than one a month; and it is not uncommon to have fifty or a hundred upon the docket of a county court at one term. Go into the court and one perceives that sundering the ties is not considered of any consequence. The whole process does not often consume more than half an hour, and perhaps not half of that. The cases are run off, as an old Judge in a city Police Court will the cases of confirmed drunkards and night walkers, where he will half hear the complainant and guess at the rest, glance from the officer to the offender, and decree-two months House of Correction-three months-six months, who are on their way to punish-|ful improvement, and that it has rement before they can wake up to a sulted in important archaelogical defense. It may be the prevailing discoveries; that is, in discoveries opinion that this is all right, and which throw light upon the formatells well on the community: but tion of the ancient city. One of the we cannot help believing that our Royal Engineers, speaks as follows: entire action in the divorce business is demoralizing and degrading to the utmost extreme."

"Newburyport Herald" concerning divorcement in the State of Massachusetts. This state is usually regarded among the first in intelligence and piety. But the conduct of the administrators of the law is an additional evidence that there is a growing tendency among the people of the present age, to divorce civil law and human conduct from the law of Christ, as well as to divorce man and wife. The law of the Christian Lawgiver is positive upon this subject. The following is his language: "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, lowed the stream for a considerable that whosoever shall put away his distance till he came to the spring wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matt. 5: 31, 32. It is a lamentable truth, that with all the professed and formal regard that is shown to the Christian Scriptures, there is a shameful departure in the general conduct of life, and in the transactions of the general affairs of life, from the precepts taught therein.

While the survey of the city is proceeding, Captain Wilson has been exploring under ground, and The above is the language of the has made some important discoveries to elucidate its ancient topography, the most important of which is the discovery of "one of the arches of the causeway which led from the city to the temple, in a very good state of preservation, the span of which is between forty feet and fifty feet, and composed of large stones like those seen in the Jewish wailling place." He has also discovered another large cistern in the Haram or Temple area, and says the whole area is perfectly honey-combed with passages and cisterns: and he had himself lowered 82 feet down a well, * which is in what was formerly the Valley of Checsemongers, and folwith some steps down into it, which were cut in the solid rock.

From these discoveries concerning the condition of ancient Jerusalem, we have further evidence for believing there was no scarcity of water about that city in the time of Christ and the apostles.

Prejudice against Color.

There was an attempt made a year ago to elect elder Grimes, a minister of the Baptist church, and a colored man, chaplain of the Mas-THE CITY OF JERUSALEM. It ap- sachusetts Senate. The effort then pears there is at this time a survey failed, but his friends were encourof the city of Jerusalem going on, aged by the result, and the effort with reference to sanitary or health- was renewed this year. Only one he represented might be successful. canon whether ecclesiastical sian blood is not affirmed. It case of the Federal Colonel. would appear that the Senator himself was wanting in brotherly love.

While the Massachusetts Senate refused to have a colored chaplain, a colored lawyer from the same State was admitted, on the 1st of February, to practice law in the Supreme Court of the U.S. at Washington.

A preacher by the name of Bannister in Huntsville, Ala. prayed for the President of the Confederate States, and refused to offer prayer for President Lineoln. Col. Horney, who is now Provost Marshal of Huntsville, sent for the preacher and demanded an explanation of his conduct. The preacher replied that the canons of his church required him to pray for the President of the Confederate States.

"Very well," said the Colonel, "the cannon of our army require you to pray for the President of the United States, and if you refuse to do it you will leave our lines." The preacher was thus placed in a very

other candidate was before the Sen- | non of the Federal army. It is said ate, the ministers of all the denomina- that the effectual fervent prayer of tions having withdrawn their claims a righteous man availeth much," that Mr. Grimes and the principle but prayer prompted by the fear of His friends were numcrous and in- military, we presume would not fluential, and they labored for his avail so much, at least, with the election to the chaplaincy. He Lord. And we judge it was not was again unsuccessful, but he re- the spirituality of the preacher's ceived fourteen votes. It is said the prayers, or the influence of those direct cause of his failure was the prayers at the throne of grace, that influence exerted against him by the Colonel feared. It is said Elizone of his own brethren, a member of abeth, queen of England, declared the same denomination, who was she feared the prayers of Knox the himself one of the Senators. Wheth- Scotch reformer, more than she fearer the Senator judged his brother ed an army of ten thousand men. wanting in piety or in pure Cauca- But such we presume was not the

> THE PEW-RENT OF THE PLYMOUTH Church.—The income from rent and premiums of the pews of the Plymouth Church, of which Mr. H. W. Beecher is pastor, is said to be larger this year than common. The whole of the income from this source, is said to be \$48,000. For the first choice pew, the rent was \$120, and the premium \$400, making the pew cost the occupant \$520.

The Christian Family Companion. -Onr January No. had gone to press before we received the first number of the Christian Family Companion. This is a new weekly edited and published by br. HENRY R. Holsinger, Tyrone City, Pa. at \$1,50 a year: It is a small paper but we judge it will be considered readable by those for whom it is especially intended. As the "harvest is great and the laborers few," if the "Companion" labors to prounpleasant situation-between the mote the union and purity of the eanons of his church and the can- Church, and the reformation of the

world, as it promises to do, and as those that will not send delegates, we hope it will do, we wish it suc- let them report by letter then we ccss. There is plenty of work for could have the voice of the whole both the "Visitor" and the "Com- Brotherhood. I think it would be panion" to do, and there is room advisable that something should be enough for both to work without done, the crowd being so large that being in each other's way. And we only a part can hear what is said, hope we can work together in harmony in doing the work of the Lord. sometimes crowded out. And then And if our labors are calculated to the trouble and expense are much promote the edification, instruction, greater than they would need be, if and spiritual welfare of the church, we could adopt some plan so as to we hope they will be appreciated, lessen the crowd. and patronized.

For the Gospel Visitor. Should there be a change in the manner of holding our Annual Meetings ?--- A Suggestion.

I wish to communicate a few thoughts to the Brethren in general through the Visitor concerning our Annual Meetings, as there is still some talk of the necessity of some change in the way of holding them, on account of so large a crowd being present that it is almost impossible to keep order. But still I see or hear of no proposition for a commencement of a change. Therefore I would suggest some things for consideration.

Now suppose each individual congregation council meeting in each district, would take the subject into council, and see whether they think it advisable for no members to attend our Yearly Meetings but the delegates that are sent, either from district meetings, or from individual congregations, and the members of the congregations that provide for the holding of the Yearly Meeting.

Now if the above would be taken into council, and a report be made at our next Yearly Meeting, and

and they that should be near are

If you think this worthy of a place in the Visitor, it is at your pleasure. Correct errors.

Written by your weak but loving brother.

> W. P.

Honey Grove, Pa. Jan. 9, 1865.

NOTICE OF MEETINGS.

For the Visitor.

The California State Council Meeting.

According to previous notice, the members of the German Baptist Fraternity, assembled in the San Joaquin church, State of California, on the tenth day of October, 1864, for the purpose of holding a State Annual Meeting. Eld. Geo. Wolfe presided, and

Jonathan Myers was chosen Secretary. The Brethren went into a committee of the whole, when the following queries came before the council.

First. Is it right for Brothren to take part in the celebration of the fourth of July, and to attend theatres and other places of amusement?

Answer. - Brethren have no liberty to take part in such things.

Second. Is it according to the gospel, for Brethren to make use of any thing not actually necessary for the comfort of life?

Answer.-It is wrong to indulge

in any thing to excess.

Third. Is a brother justifiable in

currency?

rency.

gospel for brethren to patronise a drinking saloon, or tavern bar?

patronize such places.

Fifth. Would it not be better for sisters to wear plain caps in time of worship, or at least at the communion table, in place of bonnets?

Answer.-It is thought it would be better for sisters to wear caps

on such occasions.

Sixth. Is it right for members

to dress like the world?

Answer.-Brethren and sisters are exhorted to conform to the practice of the church in dress.

JONATHAN MYERS, Sec.

The District Meeting of North Western Ohio.

The churches embraced in the North Western District of Ohio, are hereby notified that our first District meeting will be held, (God willing) in the Sugar Creek church. Allen County, Ohio, on the third thursday before Whitsunday, on the 18th day of May next. Lima, at the crossing of the P. Ft. W. and C. and D. and M. R. R. is four miles south of the place of meeting.

DANIEL BROWER.

THE NEXT ANNUAL MEETING.

We have received nothing yet informed us that owing to a misun-there. Sen. Ed.) Greeting, &c. &c. derstanding about the Annual

paying his debts in depreciated Meeting, the brethren in Lancaster County had concluded not to have Answer .- A brother should not the Annual Meeting next spring, pay his debts in depreciated cur- and that they had informed the brethren of Franklin County, Pa. of Fourth.—Is it according to the their conclusion. We now presume the Meeting will be in Illinois, and we now publish the following letter Answer .- A brother should not sent to the senior editor, which was received some time ago, but it was thought best not to publish it until we had some more information upon the subject.

> Ogle stat. Lee co. Ills. Dec. 11, '64. To Senior Editor:

- -We had yesterday (Dec. 10) a counsel, whether we would have the big (Yearly) Meeting next year on Pentecost or two weeks later. counsel was, on Pentecost June 4th, and the meeting will be willingly received out of brotherly love. The meeting is to be held in Franklin Grove church, Lee county, Ills. six miles east from Dixon station. where brethren and friends, who will come to us, have to stop. Brethren wishing to see their friends, may find Ogle station, Franklin station, or Nachusa station more convenient. They ought to write before hand, so that they can be conveyed from the station to the place of meeting. Letters may be directed to L. RAFFENSPERGER, Nachusa station, or to Jonas Lichty, Franklin Grove station, or to PAUL Wetzel, Ogle station, all in Lee

county, Ills.
We hope especially that you, official concerning our Annual Meet- beloved brother, will visit us at ing next spring. Wishing to give that time, and in that case let me something satisfactory to our breth-know, when you expect to be at ren relative to the meeting, we Ogle station, so that I may bring wrote to br. David Gerlach of Mt. you with other brethren and sisters Joy, Laneaster County, Pa, to know away. I hope too that br. QUINTER what conclusion the brethren in will come along. We can receive Lancaster County had come to. you here better than we could in He kindly replied immediately; and Pennsylvania. (It was good enough

PAUL WETZEL. .

delayed sending in their subscriptions---The January No.

In our January number we expressed our intention of sending that No. or the first No. of the volume, to all our subscribers to the last volume. We gave our reasons for doing so. We knew that from what we had said relative to a change we had in contemplation, some would be likely to delay sending in their names until they would ascertain whether we had decided to make the Visitor a monthly or a semi-monthly publication. We are now satisfied that our anticipations were just, and that our course was proper. A number of subscribers has informed us that they were waiting to see the first No. of the new volume before they sent in their subscriptions, and that when they received it, they concluded to continue their patronage. We commenced sending out according to the subscription books of last volume, and went through with several of the states. But we found that the number we had printed would not be sufficient to supply all the old subscribers, and also the new, and we were compelled to discontinue sending according to our old books, and eould only send to those on our new books. Owing to the high price of paper &c. we did not wish to print an unnecesarily large edition, to have a large number left on our hands. Now from this explanation it will be seen why we did not do as we proposed, and as we wished to do, namely, send the first No. of the new volume to all the subscribers to the last. It was not because we designed to use any diswere restricted by our limited edition. Our old subscribers in some and will thus know what form the could not get the first No. This,

A few words to our Subscribers who | Visitor has taken, the terms, &cand can then send at once for it, if they wish to do so, as we hope they will.

Under the eireumstances we find ourselves placed, there may be some little delay in supplying new subseribers with the first, or January number. But we hope to be able to supply all. As yet but few of the January number have been returned, and we eannot tell what number will be returned. But as we receive them, we will supply new subscribers with them. And if a sufficient number to supply the demand is not returned, we then purpose to print another edition of the This will add consid-January No. erably to our expenses, and perhaps will, in itself be no peeuniary gain, but rather a loss. Nevertheless, we shall, if we find it is demanded, do so, believing it will be an advantage to our subscribers, and hope that upon the whole, and in the end, it will be no disadvantage to the publishers.

We think the Visitor will be worth preserving, and all the subseribers should preserve all the numbers, and at the close of the volume get them bound. This we would recommend, and we know many of our subscribers do it. to enable all to do this, we shall try to supply new subscribers with the volume from the beginning. It is best to begin with the first No. of the volume. But we may not be able to supply new subscribers with the first No. for some little time. We shall have to wait awhile to see how many of our January No. are returned, and we eannot possibly, if we find it necessary to do so, crimination or partiality, but we print another edition for some little time.

We hope then, we are understood. of the states we could not supply, We expect to be able either from and we regretted it very much. what are returned, or if this source But we hope that those who were fails, from a new edition, to be able waiting to see the first No. and did to supply new subscribers with the not receive it, will have an oppor- entire volume, and none need retunity of seeing their neighbor's, frain from sending, fearing they

the February No. ean be sent immediately, and the future Nos. as they are published, and the January No. as soon as we can obtain a supply. This is the best we can do under existing eireumstances, and we hope this will be satisfactory to all whom Will our friends it may concern! please give this information to any who may need it. As this may fall into the hands of some who will have received the January No. and who may not want to take the present volume, we again respectfully request such to return that No. Will those who send in their subscriptions please inform us whether they have received the first No?

Those who have sent for the January No. and have not yet received it, will please have a little patience, we will do the best for them we can. The subscriptions which come in first, as a general rule, we supply

first.

Thankful to our friends for the favors they have already conferred npon us in procuring subscribers, we would respectfully solicit a continuation of like favors. And let any who desire the Visitor, inclose the subscription price, and send it to us with their address, and we shall be pleased to send it to them.

OBITUARIES.

Died in the Tenmile church district, Washington co, Pa. of diptheria, Nov. 14th, 1864, RACHEL ANNIE, infant daughter of Eld. John and sister Nancy Wise, aged 4 months and 14 days.

"The stroke falls hard, come when it may That takes a little habe away."

Also in the same place, of the same disease, Nov. 18, 1864, JOHN ALEXANDER, son of Eld. John and sister Nancy Wise, after an illnes of one week, aged 12 years, 2 months and 2 days. His epitaph may be written in these words: "John Alexander was a roble boy." In consequence of all the other children of the above parents being sick, there were no funeral discourses delivered at the time of interment.

Dear as thou wert, and justly dear,
We will not weep for thee,
One thought shall check the rising tear,
'Tis this—Thou art from sorrow free.

From adverse hlasts, and low'ring storms
His favored soul he hore,
And with you hright angelic forms
Helives to die no more.

Why should I vex my heart, or fast! No more he'll visit me; My soul will mount to him at last, And there my child I'll see.

From the Christian Family Companion, by request.

In the bounds of the Clover Creek church, Blair County, Pa. Dec. 17, 1864, MATTY, infant daughter of Jacoh and sister Mary Kauffman; aged 1 year, 9 months and 13 days. Text, John 14: 1-6.

At the same place, Dec. 31, our old and esteemed sister HANNAH SOYSTER, widow of hrother and Elder John Soyster, aged 73 yrs, 11 months and 3 days. She leaves behind a large family of children, and grand children, besides a large number of friends and relatives to mourn their loss. Disease, Palsy. Text, Romaus 6th chapter, latter part.

D. M. Holsinger.

Dicd in Lce county, Illinois, October 29, HENRIETTA SHAFER, aged 4 years, 6 mos. Fuueral text, Matt 18: 15-by the writer. November 1, ELIZABETH SHAFER, aged 11 years, 3 months and 26 days—November 2, CHARLES SHAFER, aged 10 years, 1 month and 18 days—Same day CHRISTINA SHAFER, aged 1 (or perhaps 7) years, 6 months and 28 days, all children of brother George and sister Minna Shafer. The three last were huried in one grave, November 3, amidst a large concourse of people sympathizing with the hereaved family. Funeral services from Rev 14: 13, by brother And Deardorf and the writer. Indeed, the Lord has laid his chastening rod severely upon these heloved members, whose children all (to the number of 7) had been laid one after the other on a sick hed with typhoid fever, and four of them had been taken from them in the short space of five days. Both parents suffered their sore hereavement with christian resignatiou and submission. May the bereaved parcuts exercise faith in the prophetic words, "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working," Isa, 28: 29, especially as it reads in the German version, "The Lord's counsel is won-derful, but he will carry it out gloriously," What we do not understand now, will at last be revealed in glory,

PAUL WETZEL,
Died at Pierceton, Ind. January 21, brother
ISAAC LA WSHE, aged 61 years, 2 months
and 4 das. Brother Lawsho was an elder, snd
had been in the ministry 33 years. His residence at the time of his death was in Koseinsko
county Ind, His death was caused by a team
of horses becoming frightened by the cars, and
running over him, He was killed immediately.
He had hecu on a journey from home for about
two weeks, and was just returning home, and
was within six miles of home when the accident
occurred. In the death of hrother Lawshe, the
community has lostone of its best citizens and
the church one of its most faithful ministers.
He traveled and preached much and was very
much respected. At his funeral there was the
largest concourse of people I ever saw on such
an occusion.

Departed this life in Montgomery county, 0. October 13. last, sister —— wife of Elder John STUDYBAKER, aged 84 years. The old people had just moved into the house of their son David about the last of September, and the

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For particular send for circular to S. Z. SARP, Principal KISHACOQUILLAS, PA.

Prospectus

Gospel - Visitor,

FOR THE YEAR 185, VOL. XV.

Our publication has been fourteen years before the Bitherhood and the world. And the edity propose to continue the work if the L.d seems to will it so, and prospers it. Anwe offer a new volume of the Gospel Vator to our Brethren and to the public and especially to all who love the Titl and a Christian literature. We do no simply offer it to each, but respectfull solicit their patronage. The characte of the Visitor is generally known thoughout the Brotberhood, and we are hppy in the reception of the testimony from which we learn it he obtained he general approbation of the brethren who have been readers cit.

Our objects are two fold. First, the promotion of the union, the purity, the edification, and the efficiency of the church. Secondly, to become an humble auxiliary to the Church in its work for reforming the world, and for spreading the blessings of Christianity. These objects are surely commendable, and in our labors to promote them, we hope we shall not fail to have the general cooperation of the brethren, and friends of a pure Christianity.

Each number of the Gospel Visitor will contain 32 pages double columns, neatly printed on good paper, stitched and put up in printed colored covers, and mailed to subscribers regularly about the first of each month at the following

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or In publishing this prospectus, we appeal to our brethren and sisters, and to all our friends, for their aid to extend the circulation of the Visitor. and to obtain subscribers for the new Volume. We appreciate past favors, and are thankful for them, and hope to have them continued. Please respond to our request at an early day as it is very desirable that we hear from our subscribers before the first of December.

HENRY KURTZ, JAMES QUINTER.

Columbiana co., O October, 1864.



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WITH MONEY.

From Samuel Mossser. Wm Ford. Mary A Taylor, (Please give us your address.) Levi Grabill. D S Bechtel. Abr Morrow. Henry Clapper. Jac M Kauffman. Geo J Shrock. J A Murray. Sam A Fike. A M Zug. Josiah Berkley. D D Horner. Jas G Coleman. Rachel E Keller. Adam Beelman. C G Lint. Frances Replogle: Jac H Zercher. H S Hershberger. J S Snyder. C Martin. J B Mishler. E S Miller. Jacob Meyer. Danl Eby. Mrs. E A Miller. Jac Mack. Geo Wood. Elias Grossnickle. J F Ross. Jon Berkeybile. Jacob Beeghly. Jos M Elliott. Saml Thompson. (Please give us your address.) Danl Lane. Dan Spohn. (Give us your address.) Jac Hollinger. David Culler. S Summer, John Metzler. Jac Hollinger. A F Snyder. Jacob F Oller. Emily R.

Slifer. Henry Broadwater. Sol Bittinger. Adam Hollinger. Eli Yourty.
J F Nine. A M Warner. V Reichard.
David Long. Jac Reichard. Amos
Connell. Mich Zug. John Titler. (Give us your address.) John Haines. Wm Sadler. Cyrus Vandolah. S R Zug. John W Stonffer. Nicholas Martin. Susan Hess. D Hays. Eliz Brumbaugh. A Ecker. Noah Snider. (give us address.) Lewis Peifer. sopple, Dan Bosserman. Josiah Goughnour. Isaac B Hoover. John M Zng. Geo Bucklew. John Shoemaker. cob Peck. PEter Eikenberry. Spidle. John J Mosser. A H Huber. John U Slingluff. Sam Gallatin. Abr H Cassel. Sam Meyers. Dan Keller. Jon W Blauch. J M Thomas. Ressler.

NOTICE,

Our readers will please take notice that Winchester's Lectures on the Proph ecies are no more to be had.

The Heart of Man and the Wandering Soul, in English, are out of print. Of the latter we had a few on hand still,

but they are now all gone. We have a few orders on hand for the former. Those that have ordered them and paid will please say what we shall do with the money.

Those who have ordered gilt edge Hymn Books will please have a little pa-

tience till we get a new supply.

ADVERTISEMENTS.

A limited number of Advertisements not inconsistent with the character and design of the Gospel-Visitor, will be inserted on the cover. The circulation of the Gospel-Visitor extends from the Atlantic to the Pacific Ocean, and thus affords a valuable medium for advertising.

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THE GOSPEL - VISITOR.

Vol. XV.

MARCH, 1865.

No. 3.

the Disciples of Christ.

Matt. 5: 47.

priate and timely. He loved his best known to those to whom he followers warmly, and his inter spake as they had been Jews. And much patience, meekness, and ten- in the moral character of his own were slow to learn his lessons, or the former over the latter, he when they failed to exemplify the designed also to show that there minds the position their connection moral character in his followers. I also sent them into the world," eessful, they then could exhibit fare and reformation of the world, and a recommendation thereto. In depended upon the faithfulness of this discourse our Lord represents his followers. They were his "wit- his followers as the salt of the earth, nesses," his representatives, his the light of the world, and a city set "epistles," his living mirrors design- upon a hill. ceptance and imitation.

An important Question Addressed to difference in many respects between the moral precepts of the gospel What do ye more than others? which he came to preach, and all other precepts, designed to govern The teaching of Jesus was emi-human conduct, and especially nently practical, personal, appro- those of the Mosaic law which was course with them was marked by while he would show a difference derness. But he failed not to re-precepts and those of all other inbuke them frequently when they stitutions, and the superiority of spirit of his religion. And he labor-should in reason and consistency, ed faithfully to impress upon their be a corresponding superiority of with him elevated them to, and the This was a point he labored to solemn responsibilities that position make plain and impressive to them imposed upon them. "As thou hast that they might be induced to sent me into the world, even so have strive to attain unto it, and if sucsaid he in his intereessory prayer that pure moral character, the refor his disciples. And his thoughts sult of obedience to the precepts of and feelings expressed in that pray- the Christian Lawgiver, as a living er show how much the success of and practical commentary upon the his mission in promoting the wellaws of the Christian Institution,

ed to reflect his own beautiful image, Now of persons like the apostles and exhibitit to the world for ae- and followers of Christ, who were held up to the world by the Lord The discourse of the Savior from as the light and salt of the earth, which the question at the beginning as the instructors of mankind sent of our article is taken, was address- by him to reform the world, and to ed to his followers, some of which persuade sinful men to abandon were to become his apostles, and their evil ways and to devote thempreachers of his gospel. In that selves to lives of piety in order discourse he labors to explain the that they might enjoy a glorious gosp. vis. vol. xv. 5

immortality, it was justly expected ren, where is your peculiar excelthat they should be examples to lence? This is no more than may others, and that their own conduct be expected, and what is generally should be better than that of those found, in the narrowest minds. It whom they labored to reform. As is what even the Publicans, men of they claimed to know more than whose principles and virtue you enothers, and also to have attained tertain the lowest opinion are not unto a better life than others, it deficient in. But let your love and would reasonably be expected that benevolence be of a different kind, they should do more than others, to taking in a wider range of objects. manifest their superior knowledge Let it be like your heavenly Fathtendency to make those within the be his children. "He maketh his circle of their influence wiser and sun to rise on the evil and on the

doctrine to that of others, "You of looking to rules of human origin have heard," says he, that it has for a guide to your conduct, or to been said, "thou shalt love thy human customs and habits for a neighbor, and hate thine enemy; model for your conduct, look to the but I say unto you, love your ene-character of your Father which is mies, bless them that curse you, do in heaven for a pattern for your good to them that hate you, and moral conduct, and labor to be perpray for them that despitefully use fect even as he is perfect. Your you and persecute yon. For if ye principles, your profession, and the love them that love you, what re- work to which you are called, all ward have ye?" "Do not even require you to do more than others. the publicans the same?" "And if Are you faithful to these? What do you salute your brethren only, ye more than others? Such are some what do ye more than others?" "Do of the ideas that this suggestive not even the publicans so?" Matt. question is calculated to call up in "Ye have heard that the minds of the it hath been said, an eye for an eye, Christ. other also." Verses 38, 39.

and holiness, in labors having a er's, and especially as you profess to good, and sendeth rain on the just In showing the superiority of his and on the unjust." And instead followers

and a tooth for a tooth: but I say What do ye more than others? unto you, that ye resist not evil; This question, viewed in the light but whosoever shall smite thee on of the connection in which it stands, thy right cheek, turn to him the contains the following important principle in Christian morals: This language of our Lord plainly The purer our principles are, and shows that his followers should be the higher our profession is, or the known from others by an entirely greater our pretensions are to be like different course of conduct. It is as the Lord, in precisely the same proif he had said, "If you are only con- portion should be our zeal and dilicerned for the welfare of friends, genee in doing good, and in endeavorpersons of the same family, nation, ing to make others good, as far as our religion, and party with yourselves, influence can be made to reach them. those whom you usually call breth. This rule is a consistent one—It is could not reasonably expect to be Christ. free from labor.

a divine rule, and as such it de-professing to be the followers of mands our careful consideration and Christ have cause to blush with our practical observance. The shame at the reluctance they show practical character of Christianity to suffer for, or sacrifice to, the is more than hinted at in this sug-cause of Christ. Many of those pagestive question. "To do good and gans go through penances the most to communicate forget not; for laborious, and practice modes of with such sacrifices God is well self-torture as painful as human napleased. Heb. 13: 16: He that do, ture can sustain. Their widows are eth righteonsness is righteons, even burned and their children are sacas he is righteous. 1 John 3: 7. rifleed. These and such like things The practical workings of Christi- are done in their zeal, and in their anity are manifest throughout the devotedness to their religions to whole system. It is emphatically a atone for their sins, or to appease working system. Its author was a the wrath of their angry deities. man of labor. He "went about do- But how many there are professing ing good." He spent the day in Christianity; who know nothing labor and the night in prayer. And about mortifying or crucifying the if the Master labored, the servants flesh, or of suffering for the sake of

In the religion of Mahomet we In applying the above principle find a mixture of paganism, Judawhich we have deduced from the ism and Christianity. And owing question, what do ye more than oth- to the presence of some of the preers? we may contrast the conduct cepts and principles of the Bible, it of the professors of Christianity is as far as these prevail, superior with that of the heathen world or to the general systems of pagan those that worship idols. Now all religion. Nevertheless, it falls infiwho bear the Christian name of nitely far short, in the standard of whatever denomination of Christ- morality which it inculcates, and in ians they may be, believe their prin- the light which it sheds upon man's ciples are imeomparably purer than spiritual interests, his higher enjoyany system found outside of Chris- ments, and his various relations, tendom; and that their views of and upon the character and require-God, and of the duties we owe to ments of God, of what the gospel him, as well as of those we owe to of Christ teaches upon all these and one another, are much more correct kindred subjects. Christians therethan those of any people who have fore should do much more to exnot the Bible to teach them what is tend the kingdom of Christ, and to right and wrong in human conduct. spread the blessings of Christianity, And when we read the history of than Mahometans are doing to exsome of the pagan systems of worship, tend the religion of the false Prophand see what zeal was manifested, et. The zeal of the followers of what suffering was endured, and what Mahomet showed in their long and sacrifices were made by the worship- toilsome journeys to Meeca, and in pers in obedience to the require the immense treasures of blood and ments of their religion, how many wealth which have been expended

in the wars which have been car-character in the Jews? The law ried on for the spread of the religion regulating the Jewish worship reto the coldness and inactivity of their time to be spent in religious The sword is a powerful weapon, and seasons to be set apart for that purposes in spreading the religion of penses of their religious services.

Jews, was designed by God to ac-tunate brethren required compasscomplish certain purposes, and it ion and benevolence. Their law was well adapted to the accomplish- prohibited them from taking usury ing of those purposes. But "the law of their poor brethren. And in vahaving the shadow of good things rious respects the rights and interin the motives which it affords, and but the result of their labors. compare with the same traits of the scribes and Pharisees.

of the impostor, is a severe reproof quired a considerable portion of many of the followers of Jesus. services, as there were many days Mahomet and his followers wield it, purpose. A tenth of the increase of and make it subservient to their their land was to go to meet the exthe Koran. "The sword of the Many sacrifices were to be offered, spirit" which is the word of God, and many laborious duties performor the Truth, is still more powerful, ed. To the law of God they felt a for it is the power of God unto sal-strong attachment, to it they showvation, and this the soldiers of ed great reverence, and they stud-Christ should use judiciously and ied it with the most profound attenskillfully in extending the territory tion and delight. And the precepts of the Redeemer's kingdom. of their law regulating their con-Judaism, or the religion of the duct towards their poor and unforto come, and not the very image of ests of the poor and unfortunate the things, can never with those were well guarded. And their zeal sacrifices, which they offered year and labors to propagate their reliby year continually, make the com- gion were great indeed, and 'more ers thereunto perfect," Heb. 10: 1, commendable than the motives "but the bringing in of a better which prompted them. And when hope did," 7: 19. And "if that the Savior in the language of severe which is done away was glorious, reproof to the scribes and Pharisees, much more that which remaineth is said, "Ye compass sea and land to glorious." 2 Cor. 2: 11. Then the make one proselyte; and when he is Gospel is more glorious or more ex- made, ye make him two-fold more cellent than the Law-More glori- the child of hell than yourselves," ous in the light which it imparts, it was not their zeal he condemned, in the moral character which it pro- converts they made were none the Hence the followers of better of the external change of re-Christ, or the believers in his Gospel, lation to the Jewish commonwealth, are under obligations to do more which they underwent. They in than the Jews, and the propriety of many cases added deception, spiritour Lord's question, "What do ye ual pride, and even hypocrisy to more than others," is apparent. the stock of wickedness which they had previously possessed. It is to be feared that the Savior's rebuke and devotion in the service of God might be justly applied to more than

And so we may, in the further-sistency! And what a shame it is ance of our design in making a practical application of the truth contained in the question, "What do ye more than others," contrast the members of the church of Rome, with protestants. The former are looked upon by the latter as superstitious, ignorant, and loose in their morals. And while we are sorry that there seems to be as much cause as there is for these charges, we cannot overlook the fact that there are some traits of character in Roman catholics, in comparison with which, the eonduct of many protestants will appear to disadvantage. The missionary zeal, their liberality in making contributions to support their own church, and the self-denial manifested in the lives of many of them, are traits of Christian character which might be imitated by many protestants much to their advantage. The church revenue obtained from a class of members of the church of Rome by no means wealthy, a class comprising many of the laborers on our Rail Roads and public works, is very considerablemuch more than is usually contributed by the same number of protestants in much better pecuniary circumstances. And shall the members of the Roman Catholic community-a religious community containg so many, and such great errors under the name of Christianity. manifest a zeal in enlarging their community, and a liberality in contributing of their wealth to accomplish that end, and shall they show an attachment to their church, and a sincerity in the performance of their religious services which many protestants do not? What incon-our Father's house of many mansions.

to protestants that it is so!

And finally, we look at the guestion "what do ye more than others," as addressed to our own fraternity. The rule we have deduced from it. we will remember is this: The purer our principles are, and the higher our profession is, or the greater our pretensions to be like the Lord, in precisely the same proportion should be our zeal and diligence in doing good. and in endeavoring to make other's good as far as our influence can be made to reach them.

The profession we make is of the purest kind. We claim that we are the true church of Jesus Christ. We believe that the Scriptures are the only proper rule for our faith and practice; that all the commandments of our Lord are to be obeyed: that except we have the spirit of Christ, and follow him, we cannot be his disciples; that we are by baptism "buried with Christ into death, that like as Christ was raised up from the dead by the glory of the Father, even so we are to walk in newness of life; that love to one another is the test of discipleship, and obedience to the Lord. a test of the sincerity of our love to him; that there has been no change by divine authority in the organization of the Christian church since the apostolic age, and no change in the standard of moral purity for which Christians are to strive, and that the solemn declaration "without holiness no man shall see the Lord," stands unrepealed among the words of truth which are more enduring than heaven and earth, and may be considered as an inscription written over the very door-way into

world, and before heaven. And it servants that which is just and is surely the true confession, and equal; which contains the rule "all the confession of the true church of things whatsoever ye would that Christ. We say not this in a spirit men should do to you, do ye even of boasting or of vain glory. Heav- so to them," as embodying in it all en knows we feel much humbled that the law and prophets had while writing this. We feel that taught concerning man's duty to an humble confession of our unfaith- as this been preached, and accepted, fulness, and want of fidelity to our and lived out, by American Christprinciples, becomes us more than a ians, instead of the diluted and spirit of boasting. Our lives should adulterated gospel which so combe as pure as our principles, and our monly prevailed, and which winked labors in harmony with our profes- at sins which God could not always sion. And that they are not so, is tolerate, the horrors of the present not our glory, but our shame. What do ye more than others? The world been witnessed. O how much there lies in wickedness. God loved the is to do! And the church of Christ world though in wickedness, and is the honored instrument chosen by he has made provision to save it. the Lord to do his work. My dear Are we mereiful as he is merciful, and perfect as he is perfect, as our profession requires we should be? and are we sympathizing with him in his concern to save sinners, and co-operating with him in his labors to accomplish this? Others are laboring zealously and contributing much to spread an adulterated and a diluted gospel, "another gospel," and shall we feel easy and satisfied in doing less or even as much in spreading the true gospel-that which is the power of God unto salvation? We ought to do more. And what are we doing more than Consistency to our principles, and others for our youth? Here is a field fidelity to our Master require us to of labor that ealls for special attendo more. A pure gospel, such as tion. Their moral culture should be we hold, and such as we profess, is an object of the first importance to the only hope of a perishing world, parents and guardians. and the only balm for a morally Christian literature should be fur-

Such is our confession before the the masters to render unto their the spirit of penitency, leading us to man. Had, we say, such a gospel war of rebellion would not have brethren, let us seriously ask ourselves the question, or rather feel that the Lord himself is putting it to us, what do ye more than others. In the wide field of Christian effort, there are many things to be attended to, and many kinds of work to be performed. In all these, we ought to be doing more than others. What are we doing to enlighten the world with the true light of the gospel? And what are we doing to extend the kingdom of Christ and to multiply the number of his subjects? diseased race. Had this gospel nished them, and much of the light which inculeates the principles of reading of the day should be as litpeace, forgiveness, and forbear- the countenanced by parents as they ance, instead of those of war, re- would countenance the visits of sevenge and malice; which requires ducers and gamblers to their families as companions for their sons and | those outside of the church. Such daughters. But we cannot further a comparison is a dishonor to the specify, and we hope what has Christian profession. been said will be suggestive of oth- side of the true church have not er points.

We cannot consistently accept of many of the prevailing opinions, nor approve of many things that are done by professing Christians, at the present day, under the name of Christianity. We claim to occupy higher and holier ground. And this high profession which we make, will lead the world to look for more in us, and expect more from us, than they look for in, or expect from other Christian communities.

Let us then, dear brethren, live such lives of piety as will not disappoint the expectations of those who know our principles, and expect us to act accordingly. We claim to have clearer views of the gospel than others, and our lives should therefore be more exemplary, and our conduct more blameles. O that the question of our Lord, What do ye more than others, could be brought distinctly before the mind of each member of the church, and receive the consideration that its practical importance demands! It surely could not fail to awaken a spirit of self-examination in every sincere heart.

Let us not, dear brethren, be satisfied with ourselves, when we do no more than others do. We so frequently hear the observation made, and in its unexpressed form it prevails still more extensively, "I am doing as much as others." It is said, or thought of, as an excuse for not doing more. The members of the true church of Christ must never compare their own

lawful weights and measures. And to weigh and measure ourselves by them, is to hazard our salvation, since other weights and measures are to decide our fitness for heaven. The faith and works of the gospel are the only lawful weight and measure that we can safely rely on for salvation. "Thou art weighed in the balances, and art found wanting." This was Belshazzar's condition. He did, no doubt, as much as many others, but he was deficient. Whatever is wanting in others to complete the Christian character, let us supply in ourselves; and let us exceed others in whatever they may have that is good. This is what our Lord would have his followers do. And to the attainment of this holy state he would prompt them by proposing the question, What do ye more than others.

Q.

For the Visitor.

Traits of a Christian Character as Exhibited by the Apostles and Early Christians.

Christianity, since it first entered into human nature, has operated, whereever it has struck root, with the same divine power for sanctification; and this divine power cannot be weakened, nor changed by the lapse of ages. In this respect, therefore, the period of the first appearance of Christianity could have no advantage over the present age of the Christian Church. If, however, any difference the advantage is works and their own conduct with decidedly in our favor; because the

early Christians had to contend awaken the slumbering Christians against a Pagan temporal power, to their duty, that the divine imwhich looked upon Christianity as pression might shine forth in their an innovation dangerous to the life, and the fruit of the Spirit be well-being of that power; and be-displayed in their character? Then sides this, they had not, then, the the change would make just as written word of God in their houses. It may be remarked, that the change wrought by Christianity in the consciousness and life of those in whom it was produced, could not fail to be more strongly marked by after becoming accountable to God, the contrast it presented; with what they had previously been as pagans, otherwise called the drawings of And so the apostle Paul in writing to the Corinthians, converted from Paganism, reminds them what they once were, when they walked according to the course of this world, according to the spirit that was then working in the children of dis-innocent children are never incluobedience—and after enumerating ded in these duties obligatory on some of the prevailing vices of the the rational man, commanded in corrupt pagan world, says to them, the Word of God. It is nothing but "And such were some of you, but worldly sophistry and human abve are washed, but ve are sanctified, surdities to attempt to prove by but ye are justified in the name of scripture the necessity of including the Lord Jesus and by the Spirit of infants in the external ordinances our God." This argument would of the church of God, for concerning appear plausible if we understand Christianity to exist in all them that bear the Christian name. But in many, who name the name of But when they grow to a mature Christ, the stamp or impress of the Christian character is not, at all recognizable, which is the grand offset or hinderance to the spread of ing ungodliness and worldly lust," Christianity in the present age.

The deplorable apostasy and retrograde movement of the Christian world, is truly to be lamented, espe-

strong a contrast between the true and nominal Christians as between Pagans and Christians in the apostolic age.

The first impression upon man, is wrought by the Spirit of God, or the Father; and is intended to convince him of his sins; this the Apostle calls, "The grace of God which bringeth salvation," and this cannot be until the mind is susceptible, or capable of being impressed. Hence them the Savior says, "of such is the kingdom of heaven," without any duty enjoined on them whatever. age, and the operating power of God is felt upon their hearts, and when it teaches them, "that denythey must now live "soberly, righteously and godly in this present world," they then become accountable to God, because they know to cially when we consider the near do good, and if they do it not, it is approach of the Son of God. But it sin unto them. Now the Word of is all according to scripture. Should God applies to them in regard to it not arouse every watchman, who ordinances, and by the preaching of has the good of Zion near his heart, the same, they are called to come to to sound the trumpet, in order to the friend of sinners, Jesus Christ, who is the author of cternal salva-|remorse of conscience will finally tion to all them that obey Him. If greatly trouble you in your dying that gracious call is rejected, they hour. O, then, return, return! Rcalienate themselves from God, forfeit their right to the kingdom of ly too late! When that divine powheaven, their heirship of God, and their interest in the blood of Christ. Refusal or disobedience to the call is the first willful and actual sin against God, which excludes man from the kingdom of God. Man then becomes a servant to sin, and a child of the wicked one, and possesses a carnal mind, which is cnmity against God, and is not subject to the law of God, peither indeed can Hence man must be born again. God, who is love and of tender mercy, not being willing that any should perish, but that all should come to repentance and live; who has from the beginning stamped that divine impress upon his soul, a rational innate principle, capable of judging between right and wrong, causes his still small voice of mercy to be heard, telling him that all is not well, and that if he dies in a sinful condition his immortal soul will be forever miserable. Yea, often in the silent watches hushed in silence, and the mighty Savior, that great salvation?

certainly aggravate your grief, and "For of the abundance of the heart

trace your steps before it is eternalcr strikes the heart of the sinner, like Peter's preaching, under the divine influence on the day of Pcntecost, pricked the hearts of the Pentecostians, then his stubborn will must be brought to subjection; because when the heart is softened and melted by the divine word preached to him in demonstration of the spirit and with power, it cannot but produce its desired effect. The heart, now prepared, will undergo a change, but sometimes not without a serious struggle, which many have experienced. But be not' discouraged, follow up your convictions, God will assist you. Come to Jesus, he will lead you safely through, though satan opposes, yet by "drawing nigh to God, he will draw nigh unto you." "Resist the devil, and he will flee from you," is the divine command. Savior says, "The kingdom of heaven is within you." Again he says "The kingdom of heaven is like unof the night, when all nature is to leaven which a woman took, and hid in three measures of meal, till orbs are casting their sparkling the whole was leavened." Knowlights through the windows, he re- ing then, that leaven commences to flects upon his dying hours, perhaps operate from within, so the reign of. the language of his heart is, what peace will begin in the heart of man, will become of me should I die this but will not lie dormant there; for night? for I have refused the gra-the word of God, which is the seed cious call, I have spurned the offers of that new birth, which must take of God's mercy, I have grieved the place in man to make him a fit sub-Holy Spirit, I have rejected my ject of the everlasting kingdom, once received into a well prepared Sinner, have you not felt some- heart, cannot long lay dead, for it thing of this? If you have, do not will work outward like leaven, and stifle your convictions, for it will the effect will soon be apparent;

the mouth speaketh." The first an amazing extent in the dark ages, for grace and mercy, for a complete the inventions of machinery, labor transformation to a new life in can be done much easier and quick-Christ Jesus. From historical faith, er, so by the wisdom of men; the he now starts on his voyage to a principles of Christianity, and the practical one, which worketh by way to heaven are made more easy love to God and to his command- and more convenient. As it man ments: "For this is the love of God had it in his power to make the that we keep his commandments, whole christian duty congenial to and his commandments are not his carnal nature. Hence the ordigrievous."

Christ has established a kingdom of the Living God, the pillar and the ground of the truth." If founded upon truth, nothing can be admitted into it, but what is in conformity to the truth. Departure from this stand-point, makes it cease to be the Church of God, and it becomes an institution of man. But in order to preserve the purity of the church, God in his wisdom saw proper to establish in Christ Jesus, as the head and sole founder of his visible churh, ordinances to be observed and to remain unchanged until the consummation of the gospel dispensation. This is plainly declared by our Lord in his last charge to his apostles. See Matt. 28. But a doctrine was preached

effect seen in that penitent soul is although checked somewhat by the reformation, a change of heart and a reformers, but now again it is prevchange of conduct: if he has de- alent in the world. It is something frauded or injured any one, he will, like this: as the world progresseth if possible, make restitution; he in the arts and sciences, and continwill sin no more, and pray to God ually undergoes changes, and by nances are changed according to each sect's peculiar notion. O blindof a purely spiritual nature, for he ness, blindness! Degraded man to says himself "My kingdom is not of change God's holy ordinances withthis world." Yet it is composed of out any regard to his sacred truth! subjects to be organized into an as. In this way the universal spread of sociation, to live in this world, firm- Antichrist is promoted, and Mysly knit together in love and union, TERY, Babylon the great, the mother visible to all men, and which is des- of harlots and abomination of the ignated in Holy Writ, "The church earth, has from time to time given draughts to her daughters from the golden cup of the wine of her fornieation, and these have been made. partakers with her in the shedding of the blood of the saints, and of the Martyrs of Jesus.

The visible church required visible signs, for the spiritual facts on which its inward essence rests, of which baptism is a prominent one, and which we will speak of in our next, if God permits.

Yours in Christian fellowship. . L. F.

New Enterprise, Pa.

For the Visitor. THE GREAT CHANGE. No. 2.

"For behold the day cometh, that up by the early corrupters of Chris- shall burn as an oven: and all the tianity and it has gained ground to proud, yea, all that do wickedly cometh shall burn them up saith the Lord of hosts, and shall leave them neither root nor branch." Mal. 4:1.

"But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10.

These are important, yea, startling passages, and terrible are they to be contemplated by those who set their affections on temporal things; and they are often pointed out as proof, that, when the "Lord Jesus shall be revealed from heaven" all mundane or terrestrial things will be destroyed by fire, and thus precluding the idea that a millennium of universal righteousness and peace will then be commenced. Now there is not a shadow of doubt in my mind, but that Miese scriptures have reference to the awful scenes that will take place at the time of the second Advent. But if we follow these sriptures a little further, we shall find glorious promises that go very far towards establishing the idea of a pre-millennial advent. But you (who love his appearing) shall the sun of righteousness arise with healing in his wings. . . . Mal. 4: 2.

Nevertheless we.... look for new heavens and a new earth wherein dwelleth righteousness, 2 Pet. 3: 13. This last quotation is again mistaken by the superficial observer as proof of the destruction of the present earth and the creation of another; but mark the word "new" "a new earth," he does not say. an- that will not be redeemed.

shall be stubble: and the day that present earth renewed-when he speaks of a new man he does not say another man, but a new man-the old man "crucified," destroyed, and the new man put on, yet in the same material body -a new manrenewed by the indwelling of the Holy Ghost. So too the earth will be renewed.

> Following the axiom laid down by the Apostle to whom were committed the keys of the kingdon of heaven, "Knowing this first, that no prophecy of the scriptures is of any private interpretation, 2 Pct. 1: 20. I have endeavored, and, I think, I have succeeded to reconcile these scriptures with the wise sayings of Solomon:-"One generation passeth away, and another generation cometh, but the earth abideth forever. Eccl. 1: 4.

> The wicked shall be cut off from the earth, and the transgressor shall be rooted out of it. Prov. 2: 22. The earth, thus renewed and wickedness extirpated, will be a worthy incentive to meekness. Matt. 5: 5.

> They who maintain the doctrine of the earth's annihilation, at the second advent, seem to think its destruction necessary, by reason of sin and unrighteousness committed therein, never thinking that it is not the earth, but man that sinned. It is true, the ground was cursed because of man's transgression: but as it was man who sinned, it would seem natural that man should be annihilated, and not the earth, but this is not the will of God in this matter, he made provision to redeem all from the curse, and it is only the obstinate sinner, who will not have "this man to reign" over him,

other earth, but a NEW EARTH"-the The Lord could easily have de-

and ereated another a holy race of for you and me. It may be that people, but this would not have we are destined to be among the been true economy: and as God is a number of those who must yet seal perfect Deity, economy is as much one of his attributes as mercy and if so be that we suffer with him. justice. The Lord is not lavish in his ereations, in preference to new creations, he takes as a basis such things as exist, no matter how humble and unpromising, they are :- he renews the old man, he blesses a few loaves to feed thousands, he turns water into wine, these miraeles are going on around us continually and we seareely give them a passing notice, but nevertheless, they are performed, and why should he not purify and change the earth according to the "restitution of all things?" The heavens have received Jesus, but in the restitution, he will be permitted to sit on his throne-even the throne of his father David. See Isa 9: 7. Luke 1: 32. Aets 3: 21, and the promise is "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. 19:28. So far from sitting on thrones and judging,-the true disciples of Christ have hitherto been aliens, and strangers wandering in the world, persecuted, beheaded, slain, for the testimony which they held. Rev. 6: 10, 11, 12.

Dear reader, -you do not know, inherent in his nature.

stroyed a sinful and wieked world, neither do I, what may be in store our profession with our blood: but that we may also be glorified together. Rom. 8: 17.

I would now invite your attention to the following questions: Are you ready to be spent for Christ's sake? Have you any fears in contemplating the seenes of the Second advent? Do you love his appearing? If you are in the company of the wieked persecutors and scoffers, saying that "the Lord delayeth his coming," and where is the promise of his eoming? You may well fear his appearing.

Herein is our love made perfeet, that we may have boldness in the day of Judgment. 1 John 4: 17.

More Anon.

J. H.

Indiana, Pa.

CHRISTIANITY A CIVILIZING AGENT.

BY A. B. BRUMBAUGH.

Man, when first ereated was endowed with superiority over all the other works of ereation. He bore the very impress of heaven, but in-My faith is, that among those herited none of the perfections of his souls under the altar, are the twelve Creator. The "power of feeling" Apostles, for since the time of the with which he was endowed was Savior's resurrection, we have no peculiar to his organization alone; account of any that rose from the no other creature inherited it. The dead, and as the apostles were slain emotions of joy, hope, wonder, and since, they must be among the num- beauty; the obligations of morality ber under the altar, and they must and religion; and the affections of rest until their fellow-servants also, sympathy and love, all of which are and their brethren that shall be kill-expressed in the animal, rational, ed as they were, shall be fulfilled. and spiritual susceptibilities, were

is that power of feeling which has clear silver light of the moon; the its source in the animal constitution. serene star of evening; the cloud -If man's ability for feeling were embossed firmament; and may so limited to this susceptibility alone, all those elevating and enhobling inexhaustible domain of nature may emotions, which dignify him, and proclaim him superior to the brute creation would be excluded,—all his feelings be impulsive and transitory, his better nature be lost in, and absorbed by the animal passions, and he be left to grovel in sensuality and lust; thus degenerating slowly, but steadily, from that state of purity and holiness, in which he was created, until he would bear, abundantly more, the image of a demon, than the image of God. Then this power of feeling is not in itself effectual in the advancement of the read everywhere the uttered feelings cause of truth and right, and must of an approving or an offended God. therefore, be restrained by a mutual But man, being merely a particle counteracting of an opposing feel- of dust, as it were, caught up from ing.—This counteraction is found in the earth, to which he must soon the endowment of rationality, which return, and fashioned after the imis also established in the constitu- age of God, is endowed with this tional nature; and, therefore, not power of feeling: yet it is necessary connected with the moral or spirit for him, in order to be perfect in ual in its origin, as it necessarily his organization, to have his intelgrows up in man's inherent organi- lectual faculties well trained and zation. Yet it is entirely distinct developed, by the universal laws as from the former, which seeks mere- laid down in the order of nature .ly the indulgence of the instincts These laws should ever be followed, and passions; while this seeks some- not only in this, but in all moral thing higher, more noble, more ele-reform; but more especially in the may catch the living sentiment of establishing of a foundation down the purling streamlet.

By it he catches the peculiar senti- from the curse of a broken law. ment of all around him-sees vis- It is by knowledge that the wings ions, and hears sweet voices on ev- of intellect are expanded; all the ery side: admires the soul-cheer-senses opened up to th

The first of these susceptibilities, ing loveliness of the sunset; the elevate his feeling, that the broad seem to him to be inspired with a living soul, which reveals itself in every feature, by expressions of the deepest emotions; and causes his soul to respond in sympathy, as he feels that which is arising within to be kindred to that which is glowing without. Thus it is that flowers are made to have a language, which expresses the sentiment of the heart; the trees to speak; all nature to rise in grandeur and sublimity; and man enabled through the natural to catch the sentiment of the supernatural and

vating; something by which he great work of civilization; and the beauty, as it floats by upon the which to rear a temple through balmy breeze, or glides smoothly which the souls of men, may, after being purified, pass from earth to This power of feeling inspires heaven, to bask forever in the smiles man with a love of the beautiful. of Him who died to redeem them

wonders of Creation; all mystery him; when he threw himself with unfolded; the veil uplifted, and confidence into the arms of that man enabled, as he turns over, one Fatherly Spirit, and exclaimed, by one, the leaves of the great book "How precious are thy thoughts unto of creation, filled on every page ME, O God! how great is the sum of with sparkling characters of wisdom, them!" Thus, when man casts himpower and love, to learn lessons of self upon his crucified Savior as truth the most sublime, to see ima- the only source of hope and help; ges of the most exquisite beauty all those purely christian sentiments and unspeakable loveliness; and come forth and his spirit glows with cause him to tune his lyre to things emotions akin to none but those above, and pour out the emotions of of hright scraphs around the throne his heart in wild, holy and tameless of God. strains .- Yea, it is through this that he is enabled to realize the presence for the true Savior, he is a perfect of the great Jehovah every object in nature, and caused to feel an en- banner of King Immanuel, and tire dependence upon Him, easting march forward to advance the cause himself down and worshipping in of civilization by the agency of grand nature's temple, inscribed to Christianity, now established in the living God. Here is the source his nature; but founded upon the of all beauty, truth and right: thus inspired volume-that Word of eterthe true God is known, an oceasion nal truth—the BIBLE. Well may given for faith, love, and 'worship; we call it inspired; for, it is a reveand the spirit made willing to vield lation from God, handed down to as a blessed activity for the soul.

man, which is a spark of that Divine Christianity. Yea, it is a most Intelligence through which he bears beautiful temple containing an altar the image of his Creator; and by and one Gop; but illuminated by a which he is enabled to hold sweet thousand varied lights; and studcommunion with him. This power ded with myriads of different ornaof feeling inspires man with a love ments. for the "Lord of Glory," and fills. At the commencement of the new

When man is thus filled with love being; prepared to enlist under the itself joyfully to a full devotedness us through many generations; and now become the anchor of the This leads to the spiritual part of Christian's hope—the very basis of

the soul with rapture at every man- era, the world was shrouded in darkifestation of his grace, as it descends ness. The sky of civilization was by the gentle dews of his spirit, dark and lowering. The illuminacausing the feelings of religious con- ting power was almost swept away. fidence, divine gratitude and love, Idolatry had spread throughout the adoration and praise to break forth length and breadth of the land. from the soul, like those which flow- Only here and there could be seen a ed from the heart of "good old twinkling star shining through the David," as he stood, methinks, ga- darkness. But, behold! the "Bright zing npward viewing that all-encom- Morring Star" bas arisen! The impassing Spirit, from which not even maculate Son of God has come into the wings of the morning could save the world to redeem it -to illumiforty days .ascended, in his own at the right hand of God.

ful emanation that ever shone upon Christian and the Bible held the earth, now went forth, with infallible that it is civilized.

nate it-and again plant the seeds then advancing toward the West, of civilization. But he was not al- causing civilization to spring up lowed to remain long to nourish whereever it entered. Since that the tender plant, before he was led time whereever Christianity has to "Calvary's rugged brow" there been established, the darkness has to seal his work with his own blood. been dispelled, and civilization fol-Oh what a scenc! The Son of the lowed as a natural consequence.— Most High expiring upon the cross! The two go "hand in hand." Chris-Nature, unable to look upon the tianity opens the way-civilization features of her dying Lord, draws smoothes it. Behold the former in a veilover the seene! All the bright its march through the world! It lights of heaven are darkened; for advances like a bright meteor, illuthe Son of Righteousness is under minating every object upon which Eclipse! All, save the throne of its rays fall,-studding the sky of the Eternal, is enveloped in gloom. civilization with many bright suns. . But it will not continue long! Nay, To it we as a nation owe our glory look up! Rejoice! The gloom is and greatness. In every nation, as removed—the battle over—the vic- soon as Christianity was established tory won-Salvation finished, and in the hearts of the people it became the Savior reigns again in Paradise. a civilized nation. Such has been While his body was sleeping in the the case and such will be the case. silent tomb, angels guarded around, If we would establish Christianity and gave a mild sublimity to the upon the shores of British India, we spot by the soft shadow of their would soon see idolatry and superwings -When the third day dawn- stition chasing each other until her ed, methinks, the morning ray as shores would be free, and she would it floated slowly to the West, now arise and shine, perhaps the fairest a smile like that known only when among the fair. England may send "The morning stars sang together her armies there and cut down the and the sons of God shouted for inhabitants by millions, but she can joy.' Then sweet music floated never establish Christianity by such through the air, and lovely sounds means. If she would send faithful now wasted upon the breeze; for soldiers there girded with the armor soldiers the Redeemer was about to rise of faith, the helmet of salvation, and triumphant in glory, honor and im- the sword of the spirit, ere long these mortality. The jubilee of earth had poor benighted heathens would become. The Savior arose and in come civilized, enlightened and saved from that eternal doom that instinctive might, to take his seat now awaits them. Christianity is the only agency by which civiliza-His blessed mission was now en- tion ean be sustained. And it is ded.-Christianity the most beauti-only in proportion as a nation is civilization like a divine halo, sur- Bible is the standard of eternal truth, rounding it, divulging, like a sun-from which Christianity receives its beam, first throughout the East, supplies. It is a fountain where

the thirsty may drink and the dark-cutions to overcome, but when our ness of the depressed spirits be labor is finished, and our race is driven away like a cloud on the viewless tongue of the morning wind. It has gone forth like a mighty giant. "Ransacked Creation to lay its treasures on Jehovah's altar, and woven a garland for the bleeding brow of Immanucl, the flowers of which have been culled from the gardens of a universe."

For the Gospel Visitor. ON BEING A CHRISTIAN.

It seems to some a very easy matter to be a Christian. And when they have once come so far as to be admitted into the church of Christ, they believe that they are then and ever shall be christians, and fit subjects for Heaven. And how many there are, who will thus trifle with religion. Christ has given us an example by which we are to follow Him, and if we attempt to make a way of our own, or in other words, take a nearer way to get to Heaven, what will be the result?

O sinner, and christian friend, think of it for a moment. dangerous to make ourselves believe such things! When we have once tasted of the rich fruits of Christ's blessing, we should not be led to believe that we can find a nearer way to his kingdom, than that marked out by him. Many young converts are persuaded in this way, step after step, until they are finally led astray by vain thoughts, or by some one else who has been greatly deceived in regard to the way to heaven. Dear friends may we not be "weighed in the balances and found wanting."

ended, it may after all have been the only way to Christ, and if we bear these patiently, then we may rest assured that he will receive us.

O! may we not be deceived, or put off coming to Christ until it is eternally too late. Youth is the time to begin to prepare for death, but we must not fail to "endure to the end." It seems almost impossible to me, when I think of it, that those who have not yet made preparation for death, would not be compelled to cry out, "Lord have mercy on us." Christ is standing with his arms widely extended ready to receive us any moment we are willing to come to him. And may not the locks of some be mingled with gray, and they yet be out of the ark of safety? Dear reader, whoever you may be, come at once to Christ, for you know not but it may be your last opportunity.

A young Sister in the Lord.

MEMORY NEVER DIES.

One of the survivors of the steamship Central America, in relating his sensation while floating on the waves, after the vessel had sunk, gives the following forcible illustration of the powers of memory.

I guess I had been about four hours in the water, and had floated away from all the rest, where the waves ceased to make any noise, and I heard my mother say, -Johnny did you eat sister's grapes? 1 had not thought of it for at least twenty years. It had gone elear out of my mind. I had a sister that died of consumption, more than thirty years ago, and when she was We have many trials and persel sick, I was a boy of about eleven or so, a neighbor had sent her some to affairs of state. Sabbath brought early hot house grapes. Well, these no rest to him, and soon the unwilgrapes were left in a room where I ling brain gave signs of exhaustion. was, and-I ought to have been But his presence in Parliament was skinned alive for it, little scamp as conceived to be indispensable for I was-I devoured them all. Moth-explanation and defense of the puber came to me after I had gone to lie policy. Under such circumstanbed, when she could not find the ces, it was his custom to eat heartifruit, for sister to moisten her mouth ly substantial food, most highly seawith in the night, and said, Johnny, soned, just before going to his place, did you eat sister's grapes? I did in order to afford the body that not add to the meanness of my con-strength and to excite the mind to duct by telling a lie. I owned up that activity deemed necessary to to it, and my mother went away in the momentous occasion. But untears, but without flogging me. It der the high tension both brain and occasioned me many a qualm of body perished prematurely. conscience, for many years after, Not long ago one of the most acbut, as I said, for twenty years at tive business men of England found least, I had not thought of it, till his affairs so extended, that he dewhen I was floating about benumb-liberately determined to devote his ed with cold, I heard it as plain as Sabbaths to his accounts. He had ever I heard her in my life-I heard a mind of a wide grasp. His views my mother say, Johnny, did you were so comprehensive, so far-seeeat sister's grapes? I do not know ing, that wealth came in upon him how to account for it. It did not like a flood. He purchased a counscare me, though I thought it was try seat at the cost of \$400,000, the precursor of my death.

G.

SABBATH PHYSIOLOGY.

The Almighty rested one seventh of the time of creation, commanding man to observe an equal repose. The neglect of this injunction will always sooner or later, bring mental, moral, and physical death.

Rest is an invariable law of animal life. The busy heart beats, yet for a large part of the time it iron blast furnaces will bring ruin is in a state of repose.

the age of forty seven. When the determined to keep the Sabbath hodestinies of nations hung in a large ly as to them, with the result, as measure on his doings, he felt com- his books testified, that he made

determining that he would now have rest and quiet. But it was too late. As he stepped on his threshold after a survey of his late purchase, he became apoplectic. Although life was not destroyed, he only lives to be the wreck of a man.

It used to be said that a brick kiln "must be kept burning over the Sabbath:" it is now known to be a fallaey. There can be no "must" against the divine command. Even beats ever, from infancy to age, and now it is a received opinion that if not kept in continual operation. William Pitt died of apoplexy at Eighteen years ago, an Englishman pelled to give unremitting attention more iron in six days, than he did

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before in seven; that he made more brethren believe, say and teach the iron in a given time, in proportion following, viz. to the hands and number and size of the furnaces, than any establishment in England which was kept in operation during the Sabbath.

In our own New York, the mind but that in man. of a man who made half a million a year, went out in the night of mad- shape; and if a person would worness and an early grave within two ship God, and would conceive God years, from the very strain put upon, it by a variety of enterprises, every one of which succeeded.

clear them off," said an observant thing as one who would worship a master of an Ohio canal boat, allu- horse or other beast. ding to the wearing-out influences 4. That God had no anger, and of the boatmen, who worked on would punish no person on account Sabbaths as well as other days, of his sins. As to the boatmen and firemen of 5. That the dead rise not; for the steamers on the Western rivers, out of the grave nothing would which never lay by on the Sabbath, come forth. seven years is the average of life. 6. That they would have noth-The observance, therefore, of the ing to do with the ban (excommuseventh portion of our time for the nieation or avoidance)." purposes of rest is demonstrably a For this cause (or concerning physiological necessity—a law of these doctrines) some brethren deour nature.

Journal of Health.

For the Visitor. A PAGE OF OUR HISTORY.

of October, 1794.)

with) all the brethren and beloved tures cannot be broken. John 10: 35. Lord, Amen.

about this matter, because some and Peter struck with the sword,

(STRANGE DOCTRINES.)

- 1. That there is no other heaven, but that in man.
- That there is no other hell,
- 3. That God has no form or in his mind as in human form, would imagine or believe that God had an appearance like a man, such "It will take about five years to person would do the very same

sire to hear the views or sentiments of the Old Brethren (in general council assembled) and therefore (in obedience to this desirc) we inform the loving brethren that the (From a letter written more than view or doctrine of the old brethseventy years ago in Shenandoah ren is, that we are to believe as the co. Va. at the big meeting the 10th Scripture has said. For Christ says, He that believeth on me, as the Serip-We desire with Paul, that grace ture has said, out of his belly shall and peace from God our Father and flow rivers of living waters. (John the Lord Jesus Christ (may be 7: 38.) Further says he, the Scripfellow believers in Christ Jesus our Again we see that Christ in his whole life has looked upon the We hear that there arises a Scriptures (as his guide) and has strange doctrine or rather opinion fulfilled it in all things. For when among the brethren in Carolina, they (the messengers of his eneand that some brethren are grieved mies) came, and would take him, the Lord said, Put up again thy sword into its place; for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Falher, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? (Matt. 26: 50-54.)

(REFUTATION OF THE ABOVE POINTS.)

Now to come to the before mentioned points or suppositions, our dear brothren will not think hard of us because we believe as it is written, and believe also with DAVID. that the word of the Lord is well refined, and a true doctrine, and that we also believe with PAUL, that it is our duty to bring into captivity every thought (all reason, says the German version) to the obedience of Christ; &c.

(ABOUT HEAVEN.)

1. Now to come to the word about heaven, says Moses, Gcn. In the beginning God created the heaven(s) and the earth: And the earth was without form and void. Then no man was created yet, and Moses calls something heaven, that is not in man. And Acts 1: 9 ff. wc read, And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like a heaven up on high.

(ABOUT HELL.)

2. "That there be no other hell but that in man,"-We read Luke 16: 22 ff. about the rich man, that he died, and that he also was buried. Now it is without contradiction. that when he died, his soul and spirit have departed from the b dy, and have found it seems according to the word, that hell, in which he suffered torments. So, we think, it would be well for us, if on this point or word "hell" we would apply the doctrine of Paul, not to dispute about words. For we can notice in holy writ, that the word hell is used for different things. But we believe as it is written, that there is a lake of fire, or place of torment, mentioned in many places, which according to the word is outside of man. For so we read plainly Matt. 25: 41, where Christ says, Dapart from me, ye eursed, into everlasting fire, prepared for the devil and his angels. Here we see clearly that the lake of fire is not in man; because men are sent into the lake of fire, -and it says not, that the fire should go into the men.

(ABOUT GOD HAVING NO FORM.)

3. "That God have no shape or form, and if a person would worship God, and would conceive in his mind and believe God having a form like a man, such person would do the same, as if he worshipped a horse or any other beast."-This it seems to us is speaking very derogatory (disrespectfully) of God and against God. Though we believe also from the heart, that God is a as Christ himself says, Spirit, manner as ye have seen him go into and that the true worshippers worship heaven .- Here we see, that there is God in spirit and in truth. But not at all contrary to this says John,

In the beginning was the Word, and Nay; but except you repent, ye the Word was with God, and the shall all likewise perish." Luke Word was God." And further on we read, And the Word was made flesh, and dwelt among us, and we beheld his glory &c. Here God had put on a visible form. Now to be sure, man in his worship should not imagine a form or likeness of God. But if it should happen that a person or disciple would in his worship in simplicity and sincerity toward God look to (him) God in the person or appearance of Christ, we considcrit far less culpable as when a man would worship a horse or some other beast, and we deem this a very unbecoming expression.

. (GOD HAVING NO ANGER, &c.)

4. "That God have no anger, and punish no person for his sins."-Now we believe also with (the apostle) John, that God is love; and that he that dwelleth in love, dwelleth in God, and God in him;—and (we believe also) that God is not angry like an unconverted man, but that penal judgments proceed from (God's) love to the human family. Yet notwithstanding this the holy scriptures or the men of God in holy writ call God's judgments God's wrath, as Psalm 90: 11. knoweth the power of thine anger? Even according to thy fear, so is his company). thy wrath.-Again John the Baptist says, John 3: 36. the Lord would punish no man for he cannot have meant at all. his sin, we deem to be an error. suffered such things? I tell you, that they would hold fast to the

13:2.3.

(THAT THE DEAD RISE NOT.)

"That the dead rise not, for out of the grave nothing would come forth."-We believe as Christ savs John 5: 28. "The hour is coming, in the which all that are in the graves, shall hear his voice, and shall come forth, &c." So we read Matt. 27: 51, 52, The earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves, &c.

(ABOUT THE BAN, AVOIDANCE.)

"That they also will have nothing to do with the ban."-Concerning the ban we would very readily deny ourselves so much for our brethren's sake, so as to drop the Jewish word "BAN." But THE ORDINANCE OF THE LORD JESUS and his holy apostles we cannot give up even for our brethren's sake, namely: "If any man that is ealled a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat." 1 Cor. 5: 11. Here we see clearly, that Paul does not mean only the eating in (the Lord's) Supper, but all eating (in This is shown in the foregoing verse very plainly He that when it says, "Yet not altogether believeth in the Son has everlasting with the fornicators of this world life; and he that believeth not the &c." Otherwise we might eat the Son, shall not see life, but the wrath bread of communion with the forniof God abideth on him." And that cators of this world, which certainly

Herewith we will conclude and Christ says himself, "Suppose ye heartily commend our dear breththat these Galileans were sinners ren and fellow-members to the above all the Galileans, because they grace of God, wishing and desiring FREE.

prescribed word of truth; for who-much left to themselves, as if the ever will depart from the same is in town had been their own. They great danger to be deceived in such were a fine race of men. Taken times so full of confusion. In testi- from the centre of the torrid zone mony signed by the following breth- on the other shore of the Atlantic, ren. Jacob Dauner, Jacob Naff, and still living within it, they were Peter Eichenberg, Henry Danner, as black as ebony; so that other Martin Garber, Andrew Arnold, Negroes seemed merely men of col-Benjamin Bauman, Samuel Garber, or, in contrast with the raven line Michael Krauss, Philip Engler, of their Ethiopian skin. They John Gliek, Joseph Bauman, Dan- were tall, broad-chested, athletie; iel Meyer, 'Conrad Mosser, Martin and some of them were said to Bauer.

well on this interesting page of our history, to which some further reference and remarks will be made ere long. Translator.)

FREE.

"Then are the children free," for if the Son sets us free, we are free indeed. We are free from the eurse naked walls; for there is a limit to of the broken law; we are free from the bonds of the law as a covenant be. of works; we are free from the But though we had seen almost chains of Satan; and we are free from the fetters of sin. The full Negro woman at once awakened enjoyment of this liberty is in the our interest from the burden she land of holy freedom above; but bore, or rather from her manner of we possess the full title to it now; bearing it. She followed her misand in the knowledge and use of tress, a delicate English lady, whose our liberty in Christ Jesus lies the little boy of three or four years she great power of practical holiness. carried upon her side. The sight It is only then that sin has not do-immediately recalled the ancient minion over us, when we are not promise in Isaiah, "Ye shall be under the law but under grace. | borne upon her sides, ye shall be

Government came alongside, and my interest upon her side above the thigh-joint. Negro slave; for the city was full Being too well known to the peoof slaves, and the streets were very ple, it had been dealt with as a rob-

have been chiefs under their own (Let the serious reader ponder African sun, with their clansmen still ready to respond to their call. As we looked on the ruins of stately houses, not decayed by age but consumed by fire, they seemed by their lofty bearing to reply: You gaze at that mass of ruined houses; they were the mansions of our lordly masters; it was our hands that set them on fire, and reduced them to our submission; slaves though we

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none but slaves in the city, this Packet for dandled upon her knees; " for she England was leaving the port of bore the little one, not in her arms Bahia, in the Brazils, when a boat nor on her shoulders, but literally was excited in a negro woman who On shore our pity was awakened entered the ship. There was noth- for a marmot, which had been killed ing to attract attention in a mere and thrown over a garden wall. ber of a dairy or the henroost; but kingdom of heaven has no slaves; being unknown to us, it excited our and the moment you entered the interest; and we were touched to find one of her young, alive and unhurt, still clinging to the side of its dead mother. Much after the same manner did the little English boy cling to his Ethiopian nurse as she climbed into the ship, sitting astride on the hollow of her side: a seat quite familiar to him, and often occupied afterwards with great apparent comfort.

The illustration of the text having riveted my regards on the African bondmaid, I remarked to the

captain :--

"That woman will be set free, as soon as she lands on the shores of England."

"No, she will not."

"Why?"

"Because she is free already."

"Then is she nota slave?"

"She was a slave just now at the ship's side; but the Queen of England has no slaves, and the moment she set her foot on the planks of this ship she was free. Her mistress may change her mind and return to the shore; but she can't now take that servant back without her own free will. She is welcome to remain here if she please, for she is already a free woman."

Between us and the haven of our rest, the land and the home of freedom, thousands of miles of ocean were tossing their restless waves. Yet from the moment she passed the gangway of a British ship, all the powers of earth could not bring that poor African woman into bondage again, except over the silenced guns of the fleets of Eng-

Even so, believer, the King of the guard her against the assault of

ark of his mercy, and trusted yourself to the great Captain of your salvation, you were liberated from sin and death, and became for ever free. Your freedom is not postponed tilk you reach the land of liberty above; a stormy ocean rolls between you and that home of the free, the haven of your rest; but already "the Son has made you free, and you are free indeed." All earth and all hell will in vain combine to bring you into bondage again; all the power of the Almighty God is pledged for your safety and freedom; and because Jesus reigns you can never more be enslaved by Satan, or by sin, or by any power of evil. Let it never be said, that of your own will you returned to your old task-master; and that by your free consent you "are entangled again with the yoke of bondage."-Capernaum, by the Rev. A. M. Stuart.

"HELL IS IN MY WAY."

A young lady was so very strongly moved under the preaching of the gospel that she often wept. Her pastor watched her with interest, hoping to see her brought to Christ. After a time, not seeing her at church, he inquired concerning her of her mother. That lady was a widow, and she replied, weeping,-

"Ah, sir, I fear my daughter has met with companions who are lead-

ing her sadly astray."

The pastor did his best to restore the girl to right paths. His efforts were vain. She had given her heart to folly, and would no lorger listen to the voices of duty.

But her sinful pleasures could not

death. Not many weeks elapsed before this young woman, while busy over her sewing, suddenly dropped her needle and exclaimed,-

"Oh, I am dying!"

The inmates of the house placed her on the bed. Looking wildly about her, she said,-

"I see heaven and hell before me. I can't go to heaven, for HELL IS IN MY WAY!"

These were her last words. Terrible words, were they not? would not the same words be applicable to you, O impenitent sinner, if you were now on your death-bed? Would not hell be in Your way, too! Would it not be, "moved from beneath,"-a stormy sea of fire,-to "meet you at your coming?" You know it would. Why not go to Christ then for pardon? Had that young woman obeyed her conscience and her judgment, she would have gone to Christ, when his word made her heart Would hell have been in her way then? Would it be in your way, if you were a pardoned instead of an impenitent sinner? You know it would not. On the contrary, you know that if you were a Christian, the cross of Jesus would be a bridge uniting your death-bed to the gate of the celestial city, and securing you a safe and sure passage from earth to heaven. Why, then, do you delay? Why not repent at once? Why not flee to Christ? Why not now end the ruinous strife yon are carrying on against God by becoming a meek, happy disciple of Jesus. Why not?

"He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die."

Original Boetry.

For the Gospel Visitor.

KINGDOM COME. THY

When will our blessed Jesus come And call his waiting followers home? When will he come to claim his own And sit on David's royal throne? Oh! now he sits at God's right hand. Until his foes in every land, Become submissive to his rod. And feel the vengeance of their God, He soon will leave his Father's throne. And, claiming Israel for his own, Come to his temple suddenly, With glory, power and majesty.

The figtree has put forth its leaves. The harvest too is ripe for sheaves. The sickle gleams, it's sharp and thin-Till angels take their harvest in. The nations have been in distress, And still they thrive in wickedness; They too have heen somewhat perplexed, Because they have each other vexed. Men's hearts have failed, they fail as yet, As more and more they wicked get: Their desolation draweth near: The day of wrath will soon appear.

Ye sentinels on Zion's walls, Go, cry aloud, renew your calls: Proclaim the coming jubilee, When Zion's daughter hride shall bs. Ye virgins wise, trim up your lamps, Arise and watch, the Bridegroom comes. Prepare the Bride, array her white. With garments of celestial light. Then, she'll he married to her King. While 'round his throne, the saints shall sing Their Hallelujahs evermore, Until a thousand years are o'er.

Ye cedars tall on Lehanon, Ye oaks of Bashan, every one, With reverence bow hefore the Lord, And hring forth fruits for your reward. Ye roses sweet on Sharon's soil, Ye lilies of the valleys, toil And hring mellifluous fragrance home. Until our Savior's kingdom come, O, let thy kingdom come, dear Lord, With all the powers it may afford! And let these worldly kingdoms he. Thy kingdoms, Lord, eternally.

SALFORD BARD.

The Family Circle.

FAMILY BROILS.

Very few persons seem to otherwise would bring forth fruit soul." unto eternal life. To speak without a figure, Satan enters every peaceful home into which he can gain admittance, disrupting all the tender and sacred ties which bind families and kindred together, ties which make home sacred, and throw a mystic sanetity over the words, father, mother, brother, sister, child. The sad disruption of which we speak is often effected by very trivial means, but perhaps the great Adversary produces the most malignant, protracted and disgraceful family conflicts by throwing down for division a few "eoppers." Then Then begins the seuffle! arise strife, envy, bickering, lawsuits, sometimes, even bloodshed. In the excitement of the contest, integrity of character, friendship, relationship, brotherhood, happiness, present and eternal, are all

mains of the dead, or the newly made grave of an aged parent, or even of the feeble form of the living parent, when that remains too long be for insatiable avariee. And what is aware of the delicate and tender nathle gain? Perhaps a few corroded ture of the spirit that is in man; and corroding cents, perhaps not. and fewer still are aware of the im- The loss is incalculable-friends, reportance of shielding it from the lations, the world's respect, self-reblighting influences by which it is spect, piety, religion are all gone, surrounded. Among these influ- and the Son of God is erueified ences, none is more blighting, soul- afresh and put to an open shame. destroying in their nature than Kind reader, if Satan should thus Family Broils. By these Satan enter your family, church, or neigworks his darkest deeds, by these he borhood, and you eannot defeat dries up the fountains of love, him at the onset, fly as for life, blights the bud of hope, destroys the and get you out from among them, germs of righteousness, and lays leaving all behind, "for what shall waste many rich home spots that a man give in exchange for his

Selected.

OUT AT NIGHT.

Fathers and mothers, look out for your boys when the shades of evening have gathered around you? Where are they then? Are they at home, at the pleasant, social fireside, or are they running the streets?-Are they gaining a street education? If so, take eare, the chances of their ruin are many. There is scareely anything more destructive to their morals than running about at night. Under cover of darkness they acquire the education of erime; they learn to be rowdyish, if not absolutely vicious; they eateh up loose talk, they hear sinful thoughts, they see obscene things, they become reckless and riotous. If you would save them from vulgarity, weighed in the seales against the them from ruin, save them from "eoppers," and are found wanting. prison, see to it that night finds Tell it not; sometimes the hellish them at home. More than one eonflict takes place over the re-young man has told the chaplain of beginning of his downward course, colors. Some are cunning and prewhich finally brought him to a fel-tend to be a great deal better than on's cell. Let parents solemnly they are, in order to deceive people; ponder this matter, and do what and they do deceive people horribly. they can to make home attractive It makes my blood run cold to think for all the children, so attractive of it. I know four of them, and that the boys will prefer it to roaming the streets. There is no place like home in more senses than onecertainly, no place like home for boys in the evening.

Youth's Department. KEEP CLEAR OF 'EM.

See here boys! I want to say something to you. Do you know that Satan has a great many serwants; and they are very busy running round, doing all the harm they can. They ride in the trains; they follow the soldiers; they do business in the city; they go into the country; they enter houses and break open shops; they visit our schools. Some of their favorite spots are colleges and academies, where our boys are. Boys, do you hear that?

Indeed, they are very fond of young people everywhere. Some of Satan's servants are so "like roaring lions, going about seeking whom they may devour," that you are not much in danger from them, because you can keep out of their way. Some are so vile-looking, you would naturally turn from them in disgust; others are such fellows that you would not be seen in their company; and there are still others you would rather keep clear of, without

the State Prison that here was the ers are not so quick to show their some of the misehief which they have done. I found out their names, and I want to put you on your guard against them, for thev are very sly. They will make you believe they are your friends. They appear sociable, easy, good-natured, and not to much in a hurry. They seem to wait your own time, and notice you when you least expect it.

"Oh, we want you to enjoy yourselves," they say, "and not to be so particular:" and the arguments they use are very taking; at least. I must think so, since so many of the young listen to them and are led away by them.

And all, I believe, because they did not know in the first place who was speaking to them. They were deceived. They did not see it was Satan's uniform they had on. Do you ask for their names? Here they are :-

"There's no danger." That is one. "Only this once." That is another. "Everybody does so," is the third: and

"By and by," is the fourth.

If you are tempted to leave God's house, and break the Sabbath day to go upon a sail or a ride, or to do a little work in the shop or countingroom, and "Only this once," or "Everybody does so," whispers at your elbow, know it is false. The great evil of one sin is, that you bring exactly knowing why. You know your heart and conscience into such they are not good, and that is a state that you will be likely to go enough. But all of Satan's follow- on sinning; for there is not half so much to stop you as there was to prevent you from setting out at first.—Hold no parley with "Only this once," or "Everybody does so." Listen to their dangerous counsels not for a moment.

Are you thinking seriously about the welfare of your soul? Has the Holy Spirit fastened upon your conscience the solemn warnings of a faithful teacher, and brought to mind a tender mother's prayers for your conversion? That is a moment when "By and by" hovers near to persuade you to put away serious things. It succeeded with poor Felix when Paul preached to him, and the Roman ruler was almost persuaded to become a Christian. "By and by" whispered in his ear. He put off his soul's salvation to a more convenient season, and it never came.

"By and by" is a cheat as well as a liar. By putting you. off he means to cheat your soul of heaven. God says, now: "Now is the accepted time and the day of salvation." He never asks you to postpone it. He makes no promises and no provisions for "By and by."

Dear children, be on your guard against these four servants of Satan, in little things as well as in great ones, for their only aim is to harm and ruin you.

THE DRAFT.

In answer to a brother who wishes to be informed of the course a non-combatant is to pursue to avail himself of the provisions of the conscription act, we give the following from The World's Crisis, a Second Advent paper. German Baptist church should be substituted for Second Advent church.

"Bro. Grant:—Will you please inform me through the columns of our much valued paper (the Crisis), the steps necessary, for one who cannot fight with carnal weapons, to pursue in order to avail themselves of the benefit of the laws made by those in authority over us for those who are conscientiously opposed to slaying their enemies.

Alfred Amos.

Some weeks since we took occasion to consult a gentleman of the legal profession for the purpose of ascertaining "the steps necessary for" those who cannot fight, because of conscientious scruples; who nevertheless, are true and loyal to our government, and have no sympathy with the system of slavery. The following is the proper mode of procedure:—

I (applicant's name) of the town of ---, State of ---, hereby certify that I have been drafted into the service of the United States, to serve in the present war; that I am a member of the Second Advent church and denomination; that the rules and articles of faith and practice of said church and denomination are utterly opposed to the bearing of arms, or engaging in war; and that said rules and articles of faith and practice prohibit the mcmbers of said church and denomination from so doing. The undersigncd also certifies, that his deportment has uniformly been consistent with said rules and articles of faith and practice; he therefore petitions that he may be allowed to pay \$300 in commutation.

Dated ______, 186

- ___, Justice of the Peace.

Date here.

Personally appeared before me (the Elder's name) a duly ordained

elder and preacher of the Second Advent denomination, and made solemn affirmation to the truth of the matters set forth in the foregoing certificate of ——, and that he the said (applicant) has uniformly and consistently deported himself according to the rules and articles of faith and practice of said denomination

Dated , Justice of the Peace.

It may be well for the applicant to have a copy at hand of the 17th section of the conscription act, which reads as follows:—

"That members of religious denominations, who shall by oath or affirmation declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of said religious denomination, shall, when drafted into the military service, be considered non-combatants, shall be assigned by the Secretary of war to duty in the hospitals, or to the care of freedmen, or shall pay the sum of \$300 to such person as the Secretary of war shall designate to receive it, to be applied to the benefit of the sick and wounded soldiers; Provided, That no person shall be entitled to the benefit of the provisions of this section, unless his declaration of conscientious scruples against bearing arms shall be supported by satisfactory evidence that his deportment has been uniformly consistent with such declaration."

Resolutions of the Pipe Creek church concerning the draft.

New Windsor, Md. Feb. 1865. Dear Brethren and Editors:

I wish you to publish the 17th section of the act of Congress, as approved on the 24th day of February 1864, for the satisfaction of our Brethren who are liable to be drafted into the military service of the United States.

The Brethren at Pipe Creek, Md. in counsel meeting assembled on the 28th day of January last, mutually adopted the two following resolutions.

1. That each of those brethren who are liable to draft, pay the sum of fifty dollars, or as much more as may be required, to pay the commutation of such of their number as

may be drafted.

2. That each of those brethren who are not liable to draft, also pay such sum as may be required to enable those who are liable to draft, (and who have not sufficient means of their own) to pay their equal share of the whole sum required.

I think this arrangement will work better than any other, which we as yet have adopted. We have some upwards of thirty brethren who are liable to draft in our congregation. Please publish this through the columns of the Visitor as early as possible.

I remain yours as ever.

PHILIP BOYLE.

Queries.

1. The keeping of our heads covered at religious service

ON FUNERAL OCCASIONS.

Dear Brethren:

. As there is much good information to be obtained from the Visitor, will you be kind enough to give your opinion on the following subject. Is it consistent with the example of Christ and his apostles for Brethren to keep their heads covered upon funeral occasions when they mourn for the dead? That is in time of preaching. We read 1 Cor. 11:4, "Every man praying or prophesying, having his head covered, dishonoreth his head." It seems it is now the custom of the world to do so in some places. But according to Rom. I2: 2, we are not to be conformed to this world. Please give me your views on this subject not for my own satisfaction alone, but for that to you, make to yourselves friends of of others also.

J. C.

West Independence, O.

Answer.-We have had some refleetions upon the custom of keeping the head covered at the religious services performed on funeral occasions, and especially at the time of prayer. And those reflections have led us to doubt the propriety of Christian men doing so. It is true, on such occasions when the affliction is felt to be particularly severe, and when mourners are overwhelmed with grief, a departure from the ordinary usages of society will be readily tolerated, and what on other occasions might be considered improprieties, would not be so eonsidered on this. When persons are in distress they are more or less indifferent to surrounding objects, and, hence, this practice retaining the covering on the head at the religious services of funerals, though it is not done on other oceasions. But as the Savior said to his diseiples, in view of the terror and alarm which would be likely to be felt at the occurrences of things which he deelared would happen, "In your patience possess ye your souls," Luke 21: 19, and he by this language would seem to indicate, that they should not become over excited, but act as it became their faith and character to do, so we would think that Christian believers on all oecasions even when in great distress, should try to possess their souls, or in other words, exercise their judgments, and adhere to their Christian principles and practices.

We think this subject is one worthy of the consideration of the brethren generally, that we may act as much in harmony as possible in our religious exercises connected with funeral oceasions, as well as in all our other religious performances.

2. ON LUKE 16: 9.

My dear Brother:

the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations," Luke 16: 9.

Answer.—As we have not time at present to investigate this subjeet further than we have hitherto done, we shall give the views of this passage of Scripture that we gave in Vol. XI, No. 3, of the "Gospel Visitor."

The passage referred to, reads as follows: "And I say unto you, make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations." By mammon we understand wealth. the import of the Savior's exhortation contained in the text, seems to be this: He directs those to whom he spoke, to use their wealth in such a way as to make people their friends and the friends of Christianity. By being kind to the poor, and by showing that our religion inclines us to sympathize them in their wants and troubles, and to assist them, we recommend our Christianity to them in a manner that will not be likely to fail to impress them with its reality and worth. There are many ways in which we can befriend the poor with our wealth, and thus be likely to draw them to the Lord. may supply their temporal wants by giving them food and clothing, and by helping them in their business. The poor sometimes may not have elothing to go to church, and their children to go to Sabbath sehool, and by furnishing them with clothing, we may be the means of putting them under the means of grace, which may bring about their conversion, and then they will be our friends and the friends of the Lord. We may with our money purchase a Bible, or religious book for the poor, and in this way they may be brought to a Will you give saving knowledge of the truth, and me a little light on the following then they will become our friends. passage of Scripture: "And I say un- We are to understand that the

friends, are to be made the friends of the Lord too; that is, they are to become Christians. The wealth of their Christian friends being a link in the chain of causes, which brought them to Christ, to seek Christianity. Then when those who have been helped to the Lord by the judicious use of the wealth of the members of the church die, they will go into everlasting hab-And if those who have helped them, are prepared to enter into the same habitations, the former will receive these latter, and reeognize them as their benefactors. Such a recognition will not detract from the Savior's merits and honor. for it was his grace which led his people to do all they did. It has been said that "Heaven is, as it were, the estate of the poor, out of which they can bequeath legacies to their benefactors."

As an illustration of the practical idea we conceive to be taught in the text of seripture under consideration, we shall give a dream that one of our exemplary and liberal brethren had. He dreamed that he died, and after death went to judgment, and was weighed in the balanee, but the scale in which he was, proved to be too light. In this unpleasant condition, he saw a man coming to him with a loaf of bread. This man the brother recognized as one whom he had befriended on earth, and made his friend with "unrighteous mammon" wealth, by helping him to bread, and other necessary comforts of life. This man put his loaf of bread into the seale in which the brother was, and which had been too lint. side of the balance now proponderated, and the brother was heavy enough.

Correspondence.

A number of the brethren have kindly recommended the Visitor to the brotherhood in communications which

persons that we are to make our were intended for publication, but feeling a reluctance to occupy our pages with such matter when something else might be more edifying, and for other reasons, we have not published such communications. We will however give the following. We are thankful to the brethren for their encouragement to us. and for their efforts to extend our circu-

Editors Gospel Visitor:

The first No. of Vol. XV of the Gospel Visitor is upon our table. We have hastily examined it, and must say we are well pleased with the change from a semimonthly to a monthly issue. We would further say to our brethren who are not, and who have not been, subseribers to the Visitor, to subscribe at once, as we do sincerely think the Visitor . should be read by all our dear brethren and sisters throughout the brotherhood. The Visitor affords a medium through which we can communicate our thoughts. minds, and affections to each other.

And as to the subscription price of the Visitor, we do know, it is very reasonable indeed, when considering the great advance in all material necessary to furnish the press, besides the greatly enhanced value of all the necessaries of life. We therefore would say in conelusion. Brethren, let us encourage our Editors in their enterprise, by sending them all the subscribers we can (money too) thereby helping build up the cause of Zion.

Send for five or six copies, read one yourself, and give or distribute the balance to your neighbors. What is a few dollars compared to the gospel of Christ or the salvation of souls. Think of this dear brethren as we all have a work to do in the matter.

Very respectfully

R. E. CABLE. Covington, O. Jan. 25, '65.

Br. D. P. SAYLER, of Md. says: The January No. of the Visitor has come to hand. I perused it very carefully, and wish to say, I am much pleased with it in every particular.

Br. Sturgis of Goshen, Ind, says:-

The prospectus for 1865 is received and we insist that the Visitor be enlarged to its former size, or larger, so that the brethren can have the privilege of a more full expression through its pages of the faith and sentiments of the whole Brotherhood, scattered abroad from Philadelphia to California. Surely our brethren and sisters will most willingly pay two dollars or more if required to sustain the Editors. We know that two dollars now is not as much as one dollar was three years ago, (gold being the ruling standard.) All things are double as high as formerly and why not the Visitor? And I do most sincerely believe that if every brother and sister that is able, would take one or two volumes for gratuitous distribution among their aequaintances many would thereby be brought to a knowledge of the gospel who otherwise may never embrace the truth as it is in Christ Jesus our Lord. Cannot our dear brethren and sisters afford to make the small sacrifice of five dollars for three volumes of the Gospel Visitor, one for their own family, and two to distribute among their acquaintances. In so doing they would aid in spreading the gospel.

Br. WILLIAM. CHAMBERS, of Crawford eo. O. says: After reading the Gospel Visitor for ten years, and seeing no change in the good and wholesome doetrine which it contains. It is still the same, and bringing the same good news that it brought ten years ago. · And I cannot do without it, if it eosts five dollars a year. And I think every brother in the ebureh ought to take it, and read it in preference to any political newspaper in the world.

Now my dear brethren in order that we all may grow in the knowledge of the truth as it is in Christ, let me give you an advice: Let us all read the Visi tor, let us all commence the first of January, 1865, and as we receive the first

I would have preserved all my Visitors the time I have taken it, I would have book containing 3,840 pages, but I have not, and I am sorry for it. so brethren, let us commence and keep them on our stand as we receive them, but let us be sure and lay the bible on top of it, for that we must use every day.

Br. THOMAS B. LYON, of Ills. says:-I propose to say a word or two respecting the changes of G. V. by way of response to your request on page 330. I must say that I readily assented to the change from the monthly to the semi-monthly form, although I liked the former better. But your last proposition I very readily adopt; that is, to give us 32 pages stitched and covered, monthly. But I had rather see the Visitor enlarged to 40 pages, if the price should even be \$2,00. We see the people of the world often spend more than two dollars simply for the gratification of the present moment. And surely we who profess to deny ourselves of the gratifications of the taste, in this respect, ean afford to pay two dollars for the enlargement of the G. V. Brethren you may consider me a subscriber for the G. V. in any form, or at any price.

The District Meeting of Eastern Ohio.

No place being announced yet, we hope we will be able to give an appointment in next No. The first application will be for this year, and those following for next.

The next Annual Meeting

is now settled to be held on Pentecost next in Franklin church, Lee county, Illinois, six miles ca from Dixon station, where brethren and friends have to stop. Brethren wishing to see their friends No. let us read it earefully, and in a may find Ogle station, Franklin spirit of prayer, and when we have thus Grove station, or Nachusa station read them, let us lay them on the stand more convenient. They ought to till we have twelve Nos. and then we write beforehand so that they can can get them bound, and they will make be conveyed from the station to the a nice book of three hundred and eighty place of meeting. Letters may be four pages, and that will be good and addressed to L. Raffensperger, Nawholesome reading for our children. If chusa station, or to Jonathan Lichty, Franklin Grove station, or to after a while to supply all who may Paul Wetzel, Ogle station, all in Lee county, Illinois.

New Windsor, Md. Feb. 7, 1865. Dear Brethren:

This will inform you that our brother and fellow la-borer Howard Hillary and his family left here yesterday for the state of Illinois where he has a brother living. Brethren who may wish to correspond with bro. H. ean do so by addressing him at Ogle, Lee eo. Ills. Bro. H. has been in the ministry some fifteen years. His final destination is Iowa, where he has a son living.

This will also inform you that the Brethren here at Pipe Creek, Md. have concluded (Lord willing) to hold their next Lovefeast on the 13th day of May next.

I remain yours as ever.

PHILIP BOYLE.

ENQUIRY.

A brother and sister with a large family of children and so far away from brethren as to have no ehurch privileges, would desire a home in a church having German preaching at least in part. He would like to have eighty acres of land, about 30 acres improved, for about 1200 to 1400 dollars. Brethren who could give him desirable information will please direct their letters to.

ERNST. WILHELM, Dewitt, Clinton eo. Mich.

AN APOLOGY.

We are sorry that we are behind time with our issues, and are endeavoring to regain what is wanting, and we hope with no great hinderance to succeed. We ask our readers' indulgence.

THE JANUARY NO.

New subscribers sending for the Visitor and wanting the January

want it, even if we shall have to print another edition, which will probably be the ease. We will keep a record of all who may want the entire volume, and when we are able to do so, we shall send the first No. to all such as shall not have received it, but who have expressed a wish to have it.

OBITUARIES.

Died in the Manor church, Cambria co. Pa., Nov. 6, JOSEPH, son of brother Henry and sistor Rehecca Campbell, aged 6 years and 3 days. Funeral sorvices hy hrethren Leedy, Brallier, from Ecclesiastes 3: 2.

H. WISSINGER.

Died in the Sheridan Hospital, Winchester, Va. Nov. 26, JOB MICHAEL, son of brother N. and W. R. Michael, of Athens co. O. He died from wounds received at the battle of Cedar, on the 19 of October.

Died near Burkittsville, Md. Dcc, 17, JOHN AUSHERMAN, aged 73 years and 4 months. He was a consistent member of the denomination called "River Brethren. He has left a disconsolate widow and 12 children to mourn

Died in Portage congregation, Ind. Dec. 4. LOUIZA JANE, daughter of Elder David, and sister Catharine Miller, aged 4 years, 4 months and 14 days.

Died in Chattanooga, Tenn. July 12, 1864, from wounds received June 27, in the assault made on Kennesaw Mountain, Capt. M. N. EB-ERSOLE, son of Peter and Elizabeth Ehersole, of Schecaco. O. aged 24 years, 10 months and 20 days. He was a young man much esteemed by all who knew him. Also on Dec, 15, MA-RILLA, daughter of the same parents named above, aged 13 years, 11 months and 9 days. Funeral services by brother Peter Hollowhush and brother Isaac Schmucker, from Rev. 2:10. J. P. Ehersole.

Died in the Pricers Crock church, October, 1864, our beloved brother, HENRY PETERY, aged 89 years, 1 month and 19 days. He was a zealous member of the church for many years. Funeral services by hrethren Flory, Wogoman, and the writer, from Heb. 4: 9,

Died suddenly, near Waterloo, Iowa, on Sunday the 4th of Sept, friend WILLIAM WALLACE, aged 22 years, 6 months and 7 days, Funeral services by hrother Enoch Ehy, from 2 Kings 20: 1. The subject of this notice was a young man beloved and respected by all who have the the three septimes. knew him. He was a son in law of brother E. K. Buechly. He was at a communion meeting, and while a brother was preaching, he fell from his seat and immediately expired, although four physicians were present. The death of this No. will please say so when they young man occurring under the circumstances write. We still hope to be able hope that, distressing as the occasion was, it

Died in the same place, Sept. 26, HENRY, son of br. E. K. and sister Sally Buechly, aged 9 years, 4 months and 2 days. He was kicked by a horse and died in twenty four hours. Funeral services by brethren Flack and Murray, from 1 Thess. 4: 13.

Died in the hospital, No. 14, Nashville Tenn. Nov. 16, ROBERT J, son of hrother Peter G. nnd sister Lozenia Thompson, of Shelhy co, Oaged 23 years, 5 months and 9 days. Funeral services by the writer. J. M.

Died in the Indiana Creek church, Montgomery Co, Pa. Dec, 8, sister MARY, wife of brother James Y Heckler, aged 33 years, 9 months and 15 days. She remained sensible to the last, and was glad to die, having strong confidence in her Savior. The fuueral service was performod by bretbren Cassel and Reiner.

Died in Black Hawk co. Iowa, Sept. 20, br, SAMUEL HESS, aged 60 years, 6 mouths and 9 days. Brother Hess, nt the time of his death, resided in Ashland co. O. and was on a visit to Iowa, where he died in a few days after be was taken sick with congestive fever. He was a member of the church for many years, and was much beloved by all who knew him.

Died in Riebland co. Wis. Nov. 13, DAVID BOWMAN, sen of br. John and sister Lucinda

Died n prisoner of war, in Tyler, Texas, about the first of August, BALTZER WITTER, in the 33, year of his age. He left a wife, a sieter in the church, and four small children in Iowa.

Died of wounds received in the hattle of Deentur, Ga. in hospital, July 24, DAVID WEA-VER, aged 25 years, 3 months and 26 days.

Died in the Bear Creek church, Montgomery co. Ohio, old sister BARBARA BOWMAN; widow of old hrother David Bowman, aged 91 years, 3 months and 9 days. Funeral service by several brethren. W. A.

Died in the Tippccanoe church, Kosciusko co. Iud, Jan, 28, Lavina, daughter of br. Johu and sister sally SHOCK, aged 3 years, 4 months and 28 days. Funeral services by several brethren from Matt. 18: 3.

Died in the Upper Canawago, Adams co. Pa, Dec. 6, Benjamin F. Chronister, aged 8 years, 2 months and 20 days. In the same place, Feb, 3, JANE MORRISON, aged 83 years and 14 Also, in the same place, and at the same, days. JOHN STITZEL, jun. aged 1 month and 8 days. Also, Feb. 6, JOHN · STITZEL, father of the Thus was our afflicted neighbor deprived in a short time of both a son and husband. The funeral services of the above were performed by A. HOLLINGER. the writer.

Died near Paris, Stark co. Ohio, HENRY STUCHEY, infant son of Jacob and Sarah Stuch ey, aged 1 year 17 days.

Died near New Franklin, Stark co. Ohio, G. B. McClellan, son of br. Wm. L. and sister Hannah Meyers, aged 2 years, 9 months and 5 days. Also, of the same family, Franklin Edgar Meyers, aged 9 months and 19 days. JOHN NICHOLSON.

was sanctified by the Lord for good. The following Sabbath, the young widow and thirteen co. Pa. of typhoid fever, sister SUSANNA other young persons were received into the SCHROCK, consort of br. Ludwick Schrock, aged 38 years, 9 months and 5 days. Funeral services from Rom. 14, by J. P. Cober.

Also in same county friend DAVID BURK-LEY, aged 49 years and 24 days. Funeral services by several brethren, from Isaiah 10: 11. R. A. Cober

Died in Elk Creek congregation, Somerset co. Pa., Feb. 2, after a lingering sickness of nearly a year, our much beloved bishop, JOHN BERKLEY, leaving 3 sons and 2 daughters all grown, and all belonging to the cburch. Two of the sons speakers, and the other and one son-in-law deacons, to mourn the loss of a kind and an affectionate parent. He was not only heloved by the members and churches of which he had the charge, but also by all that knew him, both as a preacher and a citizen. His remains were conveyed to the place of interment, followed by a very large concourse of people. The occasion being improved by br. M. Kimmel and others, by making use of 1 Cor. 5: 1. His age was 67 years, 5 months and 2 days. As near as can be ascertained, he had heen as minister for about 30 years, not shunning all this time to declare the whole counsel of God, to both saint and sinner. He died in full hope of enjoying a blessed immortality.

Companion please copy.

Also in the same congregation, Jan. 31, sister BARBARA, wife of friend John P. Bowser, aged 61 years, I month and 19 days. Funeral preached by br. M. Kimmel and the writer, from Rev. 13: 14.

C. G. Lint.

In the church at Pipe Creek, Md. on the 13th of February last, JACOB MORING in the 68th year of his age, Brother Moring became a member of the church some 25 years ago. Some few years after, he was chosen, and served as a deacon until several years previous to his death, when he became subject to repeated, but slight, attacks of paralysis. On the night of the 10th of Feb. he had a severe attack, from which he did not recover. His funeral was largely attended. The occasion was improved by the brethren present, by somo remarks on Gen. 47: 7-10.

In the church at Pipe Creek, Md. on the morning of the 1st day of Jan. last, ELIZA-BETH SWITZER, in the 77 year of her age. Sister Switzer was a consistent and faithful member of the church for many years Sha was a daughter of eld. Christophor Johnson, one of the former overseers in the church at Pipe Creek. Sho intermarried with hr. Jacob Also, Feb. 6, JOHN STITZEL, father of the Switzer, formerly of Chester co. Pa, who died a above child, aged 40 years, 9 months and 17 ds. few years since. Her funeral occasion was improved by the brethren present, by some remarks on Philipians 1: 21.

> Died in our own church district and vicinity of Columbiana, Columbiana co. Ohio. Feb. 20, last, our brother JOSEPH HISEY, aged 71 years within a month. Ilis health and mind had been failing for some time, when a stroke of the palsy brought on his final dissolution. ing been an old resident, a good citizen, and kind neighbor, his funeral was attended by a large concourse of people, and the occasion was improved by discourses from Luke 2: 25-32. Editors. by the

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be but twelve cents a year. FIn publishing this prospectus, we appeal to our brethren and sisters, and to all our friends, for their aid to extend the circulation of the Visitor. and to obtain subscribers for the new Volume. We appreciate past favors, and are thankful for them, and hope to have them continued. Please respond to our request at an early day as it is very desirable that we hear from our subscribers before the first of December.

HENRY KURTZ, JAMES QUINTER.

COLUMBIANA. Columbiana co., O October, 1864.



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BY HENRY KURTZ AND JAMES QUINTER.

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NOTICE.

Our readers will please take notice that Winchester's Lectures on the Proph ecies are no more to be had.

The Heart of Man and the Wandering Soul, in English, are out of print. Of the latter we had a few on hand still, but they are now all gone. We have a few orders on hand for the former. Those that have ordered them and paid will please say what we shall do with the money.

Those who have ordered gilt edge Hymn Books will please have a little patience till we get a new supply.

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No. 4.

AVOIDANCE.

Vol. XV.

To us it is by no means pleasant, ject, which by an association of ideas, brings to the mind the fact, that there is a difference of opinion in the brotherhood upon any practical subject, and especially when that difference will lead to a difference of action, and when those on one side of the subject at least, look upon it as a very important matter. This is somewhat the case with the subject of avoidance. A difference of sentiment obtains among the brethren, and many look at it as a very important part of the church discipline as contained in the gospel. It is from a sense of duty that we offer a few thoughts upon the subject, hoping there is a sincere desire among the brethren to receive the simple teaching of the gospel upon it, and desiring to help the inquiring mind by the thoughts we shall offer, to form a view of it. which will be in harmony with the gospel.

The apostle's language which has given rise to what is called avoidance among us, is this: "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world, ion of the body of Christ. But now I have written unto you not to keep company, if any man served, a general admission that that is called a brother be a fornica-eating at common meals was what tor, or covetous, or an idolater, or the apostle had in view, the differ-

tioner; with such a one no not to eat. For what have I to do to indeed it is painful, to touch a sub. judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." 1 Cor. 5: 9: 13.

There is a general agreement among us in our views as it regards the character of the eating referred to by the apostle. It is generally believed it was a common meal. There are some, however, who think it was the communion the apostle had reference to, and that he would not permit the church to suffer such to come to the communion. But this idea cannot be correct from the following consideration: If the apostle had meant the communion, he certainly would not have expressed himself in that way, since, they surely would never have thought of communing with such a character if they were not to keep company with him. In prohibiting them from eating with those characters after he had prohibited them from keeping company with them, shows he was coming down to lower kinds of familiarity, whereas communion expresses the highest and purest kind of familiarity. Therefore the eating could not refer to the eating of the commun-

As there is then, as already oba railer, or a drunkard, or an extor-ence of sentiment is, concerning the

GOSP, VIS. VOL. XV.

time to which the prohibition ex-|unpleasant cases to deal with, and tends. One class believes it refers to the time which intervenes between the discovering of the fact that those members are such characters, and the time in which the church puts them away from its fellowship. And that after such characters are put away, the prohibition is not binding, and that they are then to be associated with like we associate with all sinners. The other class believes the prohibition continues until the guilty repent.

Now one difficulty that is presented to the first view, arises from a consideration of the manner in which the apostle treated the case he was dealing with. He was writing to, and reproving the church and not simply some few individuals. The epistle is addressed unto the church of God which is at Corinth. 1 Cor. 1: 2. Now it is to be presumed, that as soon as the church if it is faithful to itself and to the Lord, ascertains that it has such characters within it, it will at once put them away. It is true, the church at Corinth did not act as promptly in the case as it should have done, and this delay the apostle severely reproved, as the whole body was in danger of becoming contaminated, since, as he declared, "a little leaven leaveneth the whole lump." And there is generally too delay in acting such cases. And the presence of such characters in the church, as are so offensive to God, will readily account for the little of his power and glory manifested in the church, since their presence is so repulsive again that the apostle is giving a to a Being so pure and holy as he is. If then, when a church acts proper- accepts that rule, and applies it

puts such characters away immediately upon the discovering of their guilt, when could it refuse to eat with them unless it would be after they were put away? This question we think should be carefully examined, and to our own mind it has presented a serious difficulty in the way of receiving the idea that it is only while the guilty characters mentioned by the apostle, are in the church that we are to avoid with them. Let it be understood and remembered, that the apostle is giving direction to the church as a body how to act in reference to such gross cases of impurity. This rule of church discipline concerning avoidance, was by no means designed exclusively for the church of Corinth in the peculiar condition it was in when the apostle wrote his epistle. As such characters as the rule is designed to reach, may occur any where and at any time, it must be regarded as a general rule in church discipline. And although there may be very bad characters in the visible church, such as are designated by the apostle in the passage we are examining, and although there may be others in the church that would, in their careless and lukewarm condition, fellowship those immoral characters, nevertheless, we must recognize the existence and presence of the true church, for even at Corinth, with all their schisms there were some "for Christ," and these were the faithful, and they constituted the church. And we remark rule to the church, and if the church ly and promptly when it has such promptly, and puts away those

guilty of gross crimes as soon as does it refer? To the time say their guilt becomes apparent, when some, as we have already observed, is the church to avoid eating with such, if it be not after they are put away? It could not be before, since the church upon ascertaining the offence, would at once put away the offender.

Again: what end was this severe and rigorous disciplino designed to answer? It certainly was a severe and hard remedy. But let us remember that the cases to which it was to be applied were hard ones. That persons professing Christianity, a system which requires an abandonment of all sinful practices. and which prohibits by its laws all may be ashamed. This would seem filthy and lewd conduct, and which inculcates in its precepts the purest feelings and a blameless life; that brethren, would be ashamed of such persons should, regardless of their wicked conduct, and abandon their solemn vows, and in violation those habits which made them infaof their professed principles, commit mous. Or, it would imply that such heinous crimes, and give themselves up to their heart's lusts to church's abhorrence of such conduct, such brutish indulgence, is astonish- ought to shame the guilty if it did ing and horrible! And the course not. the church is to pursue toward such characters is to show its disappro- pose of making our point plain, bation and abhorrence of their that the avoidance referred to the crimes, that they may seriously time before the church took an acreflect upon the greatness of their tion on the case. If then it does sins, the depth of their degradation, not have its desired effect before the and the imminent danger to which offenders are put away from the they consequently are exposed, that church, why not continue the avoidthey may be brought to a deep re- ance until they do reform? If the pentance and thorough reformation. guilty party while in the church, The church is to maintain its purity, would ask those members who beand labor for the salvation of its lieve the avoidance goes no further fallen members. We have said that than while the offenders are in the the admission is general, that the church, why they were shunned, apostle's prohibition extends even the reply in substance would be, to the eating of common meals. we presume, "we are so pained and Indeed, we cannot with propriety disgusted at your conduct which put any other construction upon has been flagrantly wicked, that his language. But to what time we want to show you our abhor-

that intervenes between the discovering of their immoral conduct, and the putting away of the guilty members from the church. Now we presume it will be readily and universally admitted, that the design of this rigorous discipline, is to bring about the reformation of the offender. This design of avoiding wicked persons who have made a profession of Christianity, is more fully and plainly expressed by the apostle in another passage, namely, 2 Thess. 3: 14, where he have no company with him that he to imply that such individuals, finding themselves shunned by their such a powerful expression of the

We will now admit, for the pur-

rence of it, that you too may be-course of disobedience, to such an come disgusted at it, and sincerely extent, that the church would no repent of it, that you may obtain longer fellowship them, or in Paul's pardon of God." If now after the language, have no company with guilty is put away, but before they them, that such members were not repent and experience any reforma- considered in the church, or as tion, those same members that re- holding fellowship with the church. fused to eat with them before, will For we cannot by any means supnow sit down and eat with them, pose that the church would refuse would not this be inconsistent? to keep company with any that Refuse to eat with them to make were recognized as its members. them ashamed, and then before Let the similarity of the apostle's they are made ashamed to change language used in both cases, nameour course and eat with them in a ly in that in 1 Cor. 5: 11, and that sociable way! It impresses our in the passage of his second epistle mind, and that pretty forcibly, that to the Thessalonians, which we are this would not be altogether con- now examining, be carefully noavoided, and that so far too, as church at Corinth, the members not to be eaten with for a certain were not to "keep company;" with length of time, and for the purpose the kind of offenders alluded to in of bringing about their reformation, his epistle to the Thessalonians, the and this is admitted to be the case church was to have no "company intended effect.

ture which seem to bear upon the those at Corinth, but when their discipline that is to be applied to conduct is more carefully examined,

sistent. If their company is to be ticed. With the offenders in the . by us all, then it does seem to with them." Now it is most probfollow that that rigorous discipline able that the discipline in both cases should be continued until it has its was to be the same. It is true, the offenders at Thessalonica do not Among other passages of Scrip-appear at first sight as criminal as gross offenses committed by mem- it will not appear much better. bers of the church, there is one The offenders at Thessalonica were more especially that we would call disorderly, idle, and busy bodies. up as a witness, that we may have If they would add to these sins, that its testimony in deciding the case of disobedience to the apostle's diunder consideration. We have al- rect and positive command, and it ready alluded to it, but we shall now was upon condition that they would quoteit more fully. "And if any mar. do this that they were to be shunobey not our word by this epistle, ned, they then with propriety note that man, and have no compa- might be classed with the offenders my with him, that he may be at Corinth, and justly be subjected ashamed. Yet count him not as an to the same discipline. The church enemy, but admonish him as a at Thessalonica was commanded brother." 2 Thess. 3: 14, 15. Now not to company with persons guilty we presume it will be readily admit- of certain crimes. And although ted, that when any of the members it was not expressly said it was not of the church, persisted in their to eat with them, as it was to the

church at Corinth, yet it is proba- different to what we receive other ble that was included. It is not sinners, may there not be good reacommon to find in the Scriptures all sons for treating them differently the various parts of a reward, a while out of the church? penalty, or a rule, all joined together in every place. We have "here vere discipline, and very difficult to a little and there a little," and all these put together, constitute the whole. If the church at Thessalonica had occasion to apply the direction the apostle gave it, could it have no company with the disorderly persons, and yet eat with them? In other words, can we shun persons so far as to be said to have no eompany with them, and yet eat with them? There are three particulars concerning the offender at Thessalonica which we desire to be earefully noticed. 1, He was to be shunned or the church was to have no company with him. 2. The design of this severe discipline was, that he might be ashamed, and thus become reformed. 3, The member thus dealt with and put away, was still ealled a brother. Does it not then appear that offending and fallen members, are to be looked at in a somewhat different light than sinners of the world? and may not the apostle's language concerning the avoiding of offending members of the church of a certain character, require us, as it seems to do, to pursue a course of conduct toward such, toward sinners that have never professed Christianity? We think we must, in eandor, admit that it received into the church in a manner noticed that this learned and popu-

But this is thought to be very seapply. The difficulties will not be found to be so great as anticipated, if the discipline is felt to be that of the gospel, and if that judicious course is pursued, which those can pursue, who enjoy the Holy Spirit. If it is done in faith, and done for the good of the fallen member or members, though it is a cross, it will be attended with a blessing. The Savior's yoke is easy and his burden is light, to his own humble followers, whom he greatly assists in doing all that he calls them to do.

However the subject of avoidance may be looked upon by some, and however strange it may be thought of by others who have not given the subject any serious consideration, many of our popular commentators, explain those passages of Scripture we have been considering, as teaching the very discipline the brethren generally have practiced in cases of gross wickedness, and they have thus confessed that the church of the Brethren is more apostolic, in some respects at least, than their own.

Olshausen remarks on 1 Cor. 5: that we are not required to pursue 11, as follows: "The severe ceclesiastical penance of the ancient church (what that penance was, will be seen in our quotations from writers does. The fact that baptism is not on Christian Antiquities. J. Q.) is repeated when an apostate from here defined by the apostle himself, Christianity is restored to the and we can only regard it as a sign church, shows that a distinction is of the church's decline that this to be made between such and other command now not only is not carsinners. And if apostates are to be ried out, but cannot be." Let it be or declining to eat with fallen mem- munion with him. His soul is of bers of the church of a certain char-infinite value; labor to get it acter, a command. mates that it has been so long, and so generally neglected by the churches, that it could not now be reduced to practice.

Dr. Clarke upon the same passage says, in paraphrasing the apostle's language, "I not only write this, but I add more, that if any one who is called a brother, i. e. professes the Christian religion, be a fornicator, covetous, idolater, railer, drunkard, or extortioner; have no communication with such an one, in things either sacred or civil. You may transact your worldly concerns with a person that knows not God. and makes no profession of Christianity whatever his moral character may be; but ye must not even thus far acknowledge a man professing Christianity, who is scandalous in his conduct. Let him have this extra mark of your abhorrence of all sin; and let the world see that the church of God does not tolerate iniquity."

Upon the words, If any man obey not, 2 Thess. 3: 14, he remarks thus in his notes on the place; "They had disobeyed his word in the first epistle, and the church still continued to bear with them; now he tells the church, if they still continue to disregard what he said to them, and particularly his word by this second epistle, they are to mark them as being totally incorrigible and have no fellowship with them." And on the words "Count him not as an enemy, he remarks as follows: Consider him still, more an enemy less some absolute nccessity,

lar commentator calls this avoidance have ceased to hold religious com-And he inti- saved." Let it be observed in the above observations, that Dr. Clarke says the fallen and shunned member is to be admonished as a brother, when the church has no fellowship or religious communion with him.

The ancient church strictly observed the literal command of the apostle. Theodoret says, "And if we should not commune with such persons in common meals, much less in that which is mystical and divine."

We will give an extract from Bingham concerning the sentiments and practice of the ancient church relating to the subject. "No one was to receive excommunicated persons into their houses, nor eat at the same table with them; they were not to converse with them familiarly whilst living; nor perform the funeral obsequies for them, when dead, after the solemn rites and manners that were used towards other Christians. These rections were drawn up upon the model of those rules of the apostles, which forbade Christians to give any countenance to notorious offenders, continuing impenitent, even in ordinary conversation. 1 Cor. 5: 11; Rom. 16: 17; 2 Thess. 3:14; 2 John 1:10, 11. In conformity to these rules, and the reasons here assigned for observations of them, the ancients made strict laws to forbid all familiar intercourse with excommunicated persons in ordinary conversation, unto himself, than to you; and admon. some greater and more obliging ish him as a brother, though you moral consideration, required them table of the clergy but of all the being condemned of himself." of Vannes, and the first of Tours, entertainments of the faithful.

in a remarkable manner put in prac- governor of Lybia, (whom Athanfound Cerinthus the heretic, St. him, in fire, or water, or house, that John immediately cried out to Poly- is, in the common ways of ordinary carp, Let us fly hence, lest the bath conversation. A great many other should fall, in which Cerinthus the instances of like kind might be givstory out of Irenaeus; Epiphanius herson, while he continued a Manalso relates it at large, only with ichee. St. Austin himself tells us. this difference, that it was Ebion that she so detested the blasphemies the heretic to whom, by the gui- of his errors, and had such an averdance of the Spirit, he showed this sion to him on account of them, that aversion, for a memorial and exam- she would not admit him to eat ple to future ages. Whence Baro- with her at the same table in her might be present, and that the say- Christian Church. Book XVI. Ch. ing had equal relation to them both. 11.

to do otherwise. The first council Irenaeus, in the same adds this of Toledo has four or five canons further concerning Polycarp, that to this purpose. It will be sufficient happening once to meet Marcion to recite the first of them, which is the heretic, and Marcion asking him in these words: If any layman is whether he did not know him, he excommunicated, let no clerk or replied, Yes, I know thee to be the religious person come near him or first born of Satan. So cautious, his house. In like manner if a says Irenaeus were the apostles and clergyman is excommunicated, let their disciples, not to communicate the clergy avoid him. And if any so much as in word, with the peris found to converse or eat with him, verters of truth, according to that let him also be excommunicated, of St. Paul, "A man that is an her-The second council of Arges orders etic, after the first and second ada suspended bishop to be excluded monition reject, knowing that such not only from the conversation and an one is subverted, and sinneth, people likewise. And many other like manner St. Ambrosc observes such canons occur in the councils of a certain Christian judge, in the time of Julian, that, having conand the first of Orleans, excluding demned one of his brethren for deexcommunicated persons from all molishing an altar, no one would vouchsafe to associate with him. no "For, to show that these were one would speak to him or salute not mere empty and ineffective him. And St. Basil, writing to laws, we may often observe them Athanasius concerning a certain tice. Irenaeus tells us, from those asius had excommunicated for his who had it from the mouth of Poly- immoralities, and, according to cuscarp, that when he once occasion- tom, had given notice of it to Basally accompanied St. John into a il) tells him, they would all avoid bath at Ephesus, and they there him, and have no communion with enemy of truth is. Eusebius and en, but I shall only add that of Theodorct both mention the same Monica, St. Austin's mother toward nius conjectures both these heretics own house." Antiquities of the

account of the sentiments of the an- who shall meet him in the air; after cient church upon the subject of which the wicked shall be destroyed avoidance, that there was no differ- through the terrible conflagration ence of udgment as to what consti- spoken of by the Prophets and Apostuted it, or to what time it referred; tles, in which every man's work that it was a discipline designed for shall be tried of whatever sort it is, the offender's reformation, and was and if it is sinful, it will be destroyto be observed towards him after ed and he shall suffer loss. he was put away from among the after the earth has gone through faithful.

And does not this view of the meaning of the apostle's words agree best with that principle of interpretation, accepted by our brethren as a general rule of interpretation, namely, this: Take the plain or common meaning of words phrases as the meaning of the sacred writers unless there seems to be an absolute necessity for departing from that meaning? We think it does, and that the church discipline called avoidance by the brethren, is in harmony with the teaching of the apostle, and the discipline of the church as it is given us in the gospel. And we have given some of the exercises of our own mind upon this subject, and some of the testimonies which the Scripture has presented to our mind, leading us to entertain the view of the subject that we do. We have been induced more from a sense of duty, than from any inclination, to notice this subject. We now submit the case to the consideration of the brethren, requesting a prayerful and candid examination of the points we have noticed.

Q.

THE GREAT CHANGE. No. 3.

I have thus far only aimed to prove that Christ will come, to the body." Rom. 8:23. Some may gather his elect from the four winds argue that he was talking of regen-

It appears then from Bingham's of heaven," both dead and living, that ordeal of purification, the Lamb will come with his company and occupy "the throne of his father David." If I have not succeeded. it is not because the scriptures do not substantiate the idea, but because I have failed to produce the testimonies in their proper order and strength. I regard it as an indisputable fact, that these things are not far distant in the future. and therefore I shall not stop to produce evidence of their nearness. I will, however, offer a few remarks on the most important subject contained in the whole Bible-that subject which is the cause of all our hopes and fears-the Resurrection. If there were no resurrection, there could be no rewards, nor punishment after death.

The resurrection is universally admitted among Christian professors, but the resurrection of the body is denied by a very respectable portion of them, but not by all. It certainly was admitted by that example of patience-Job-when he uttered the words recorded in the 25, 26 and 27 verses of the 19 chapter. The Apostle Paul also believed it when he spoke of the redemption of the body, "Even we groan within ourselves, waiting for the adoption, to wit, the redemption of

eration, since he says, "waiting for to believe the scriptures, who are the adoption;" but observe, he also too wise to believe; and offer the now."

There were those in the Apostle's time who denied the resurrection of the dead, and sneeringly asked; "How are the dead raised? and with what body do they come?" these questions are disposed of by the Apostle, with "Thou fool, which thou sowest is not quickened except it die." 1 Cor. 15: 35, 36.

The Apostle gives us to understand further, that our bodies will be changed into spiritual bodies: The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, vs. 52, 53. To the Philippians he says, "Our conversation is in heaven; from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body," Phil. 3: 20, 21. 1 will yet cite one passage of scripture. "And the graves were opened; and many of the bodies of the saints which slept, arose, and came out of the graves after the resurrection, and went into the holy city and appeared unto many," Matt. 27: 52, 53. been advanced is believed to be ment and only one day of judgment sufficient to convince any believing appointed. Now this I believe person of the resurrection of the with all my heart; my faith is, that body; but there are such as profess those who fall under judgment after

asserts that "we" have the first objection, that materiality would be fruits of the spirit, and consequent- a hindrance to the spirit of the saint ly he was not waiting for the adop- in the Kingdom of heaven, because tion by regeneration, but the "adop- it is said that in the resurrection we tion, to wit, the redemption of the shall be like the angels, and the body,"-the redemption from the angels are represented as "minis-"bondage of corruption" under tering spirits" to the "heirs of salwhich "the whole creation groan- vation," Heb. 1: 14, and are often eth and travaileth in pain until sent on missions to very remote parts in space, to bear the messages of the Eternal, to his creatures. They further say that it is their opinion "that our spirits are intended for like services, and, consequently, materiality must be a hindrance." Now as this objection arises from that species of rational religion, vulgarly styled infidelity, I will not offer to reply to it in the language of Paul to the Colossians 2: 8. Beware lest any man spoil you through philosophy and vain deeeit;" but I will give an answer aceording to the objection, from Prov. 26: 5. God's will is superior to that of man, and by a single effort of his will, he can transport any man in the body, in a moment, to the utmost limits of space. Why not then should a body fashioned like unto Christ's glorious body be capable of like transportation?

I will yet offer a few thoughts on the order of the resurrection-There are many who believe that the dead will all be raised at one and the same time, "Some to everlasting life, and some to shame and everlasting contempt," Dan. 12: 2. and they give as the reason of their What has now faith, that there is a day of judgdeath will all be judged at the same time, that is, immediately after the resurrection of the unjust, but those who judge themselves 1 Cor. 11: 31, and have part in the first resurrection, will, I am inclined to believe, only appear at that judgment in the capacity of judges, 1 Cor. 6: 2.

Again; those who are so happy as to take part in the first resurrection, will rise one thousand years before the general resurrection or the resurrection to judgment. Rev. 20:4,5.Some would have believe that the first resurrection took place when Christ and "many bodies of the saints which slept arose." Now whether this is the doctrine which was held by Hymeneus and Philetus 2 Tim. 2: 18, I will not assume to decide, but I must confess that I believe it to be as much an error, if not equally dangerous. Christ is the "resurrection," and "the first fruits of them that slept," 1 Cor. 15: 20, "the first born of every creature," Col. 1: 15. "the first born from the dead." v. 18. As in Adam all die, even so in Christ shall all be made alive. every man in his own order, Christ the first fruits; afterward they that are Christ's at his coming .- Observe only they that are Christ's shall be made alive at his coming; perhaps I may be permitted to say, only "they which were not defiled with women. . . . who are virgins. they which follow the Lamb whithersoever he goeth.... the first fruits unto God and the Lamb," Rev. 14: 4. These are they that lived and reigned with Christ, 20: 4. but the rest of the dead lived not again until the thousand years were finished, v. 5. Mark! how

death will all be judged at the same well this corresponds with Paul, time, that is, immediately after the "Then cometh the end, 1 Cor. 15: 24.

There are many who contend that Paul has reference to the first resurrection when he says "Awake thou that sleepest, and arise from the dead." Eph. 5: 14; and therefore contend that the first resurrection takes place when conversion or regeneration is effected-when the heart is changed &c. Now these need only refer to Rev. 20: 4, 5, to convince themselves that this view is untenable. And even Paul's language just quoted makes it plain that it is not the same event of which he speaks in 1 Cor. 15: 52, where he says that the dead shall be raised, they being passive and acted on, while he exhorts the Ephesians, and us through them, to act—to arise.

. Space admonishes me to drop this subject, interesting as it is. I will therefore close this essay by a brief recapitulation of the points I have attempted to illustrate:

First: The resurrection of the body.

Secondly: That Christ's resurrection is the first fruits of them that slept.

Thirdly: That the first resurrection is yet in the future: And,

Fourthly, that the first resurrection will take place at least a thousand years before the Judgment.

Reader, do you wish to take part in the first resurrection? Then live agreeably with God's revelation as delivered by his dear Son; for that will be your judge, St. John 12: 48.

J. H.

Indiana, Pa.

Guilty Concerning the Dead.

He is, in truth, an enviable Christian who has not passed through that hour of agony when the tidings of a soul's departure from this life have brought to him the bitter eonsciousness that he bad been verily and fearfully guilty concerning the dead. I do not speak with reference to any act of unkindness, any lack of courtesy or friendliness, but to our failure in exerting a just influence in spiritual things; for, in that hour when it is told us that one is not, if he be Christ's we say, in the joy of our grief, "God hath taken him!" but if something whisper to us that he is not, we ery, "Alas, my brother!" In the one case we seek to quell our inward rebellion by striving to follow the freed soul in its unfettered flight, until it finds its happy place among the saints in Paradise; and in the other our anguish breaks forth " Whither asking, has gone?" but there is none to answer. We do not then attempt to recall the past of our friend's life, but vainly seek to penetrate the veil that hides from 'our eyes his present state. Not the remembrance of his innate nobleness and wealth of integrity, his winning affectionateness, his great and tender heart, ean tempt us to a moment's rest from the yearning inquiry "Where is he?" And then, perhaps, comes the anguish of reflection upon our neglect of duty. There had been a time when he would doubtless have listened to a kindly word of exhortation, but our courage was wanting, and it passed. An opportunity, perchance a recent one, offered itself to us for manifesting the traits of Christian meekness and love in his presence, but pride ruled the hour, and by hasty words

and foolish anger, we dishonored our Master's name, and peradventure led an unbeliever to exclaim in his heart, "It'is well that all the world's people are not like these Christians!"

One after another of like recollections erowd upon us; and when the height of our remorse has been reached, and we behold all our garments stained with blood, then our whole character and mission in the world appear to us in a new and fearful light. The shortness and uncertainty of life, the harvest before our eyes ungathered for the Lord of the vineyard, our soul's blindness and unbelief, and the glorious prize to be attained by those who do their Master's will, stand out in bold relief, and we instinctively promise, in memory of the dead, that on the morrow we will gird ourselves to the work right valiantly. But the bitter thought "There is no to-morrow for him!" And we bow in the dust under a weight of erushing and inevitable regret.

It is not often the neglect of a direct and personal effort for his best good that haunts us most painfully, but the knowledge of our manifold follies and inconsistencies which have been known to him; for no teacher is so earefully observed and highly regarded as example. We see ourselves for the time as others see us.

Yet there are no moments to be spent in idle grief. Be our sorrow never so appalling, there is a refuge ever open to us in ceaseless, fervent prayer, and the burden of our desire will be, "Deliver me from blood-guiltiness, O Lord."

Words often profit little, but the

humble soul, whose daily life is tions, its marvellous privileges and beautified by the grace of a meek obvious duties, demands our utmost and quiet spirit, whose conversa-fortitude, our loftiest faith, and untion is just and tempered by a gen-failing endeavor. Therefore, my tle charity, such an one is a living, friend, forgetting those things which tangible witness for the everlasting are behind, and reaching forth unto Word, and shall hereafter shine as the stars for ever and ever.

For among us there is a past of anguished memories that hover about our path, and, as servants of our great adversary, strive to impede us in our onward course. "Aha," they ery, "I was an hungered, and would have asked for the Bread of Life, but you made it seem a cheat!" "My soul fainted for the living waters, but you had drunk of them and commended them not." "I was naked, and wanted the Christian's robe, but you wore it to your shame and my contempt." "My soul was sick, but you passed by on the other side." "Though bound in the world's prison-house I was a willing eaptive, for I loved my self-respect and kept it, while I saw yours was lost in your freedom."

Very grievious are their complaints, and at times well-nigh intolerable; but shall they make us falter in our heavenward race? · Shall they not incite us to a more carnest watchfulness, a more stedfast looking unto Jesus, who has said, by the mouth of his servant, that it is only through much tribulation we can enter into his kingdom? consciousness of our past errors should bring us great gain in humility, but when we have confessed present, with its manifold tempta- saith the Lord Almighty."

those which go before, let us press toward the mark, remembering that by every idle word, every heedless step, we not only delay our own advancement, but are in danger of easting a stumbling-block before our brother, by which he may fall and not arise. And if we would be delivered from blood-guiltiness, we must cultivate a tender compassion and charity for those who are out of the way. The most effectual method of obtaining this largeness of kindly feeling is by letting out the soul in prayer, mindful that our great High Priest and Intereessor is always ready to offer up our petitions to the Father of mercies. He is faithful that promised, "All things whatsoever ye shall ask in prayer, believing, ye shall receive;" nevertheless we must take it on trust, for often it is not ours to know the answer. But with this we have little to do. The path of our duty, though rough, lies plain before us, and the end thereof is joy and eternal peace in the kingdom of our Lord.

Selected.

For the Visitor.

Remarks on 2 Cor. 6: 17, 18.

"Wherefore come out from among them, and be ye separate, saith the them and implored forgiveness at Lord, and touch not the unclean the mercy-seat, it is a wrong done thing; and I will receive you, and to our blessed Lord if we still seek will be a father unto you, and ye to carry the burden of our gilt. The shall be my sons and daughters,

chosen people to whom he gave his neither can he know them, for they commands and promises. After are spiritually discerned." they were delivered out of Egypt, have their interests and treasures they formed a separate nation; and in the world, consequently their ments of the Lord they were blessed things in this world, and they conabove all nations then living. It is stitute what the scripture calls the astonishing how apt they were, world. There is as great a difference when the Lord's chastening rod was between the kingdom of Christ and withdrawn from them, to wander away from God, make unto them is between day and night. idols, and to go after strange gods. They, at such times, gave little heed, when the Lord's servants proclaimed loudly against those practices, until the Lord took more stringent means to bring them to repentance, even to their being led away into captivity by their enemies.

The kingdom of the Israclites in this world was typical of the kingdom of Christ that was to come, and to be "not of this world." Moses, joys, and hopes, and their all in this speaking of Christ, as a prophet told his people that they should "hear him in all that he would say unto them." This Christ, when he was in the world, spoke of his kingdom, that it was "not of this world," else would his servants fight, giving them to understand that his servants were subject to a power or kingdom that was not of this world. He has chosen his disciples out of the world, and by changing their hearts and renewing their minds, hath set their affections on the things that are above. "Their treasure is in heaven," eonsequently, their heart is there also, "and their life is hid with Christ in God." Mankind in this converted and regenerated state, constitute the kingdom of Christ.

Man by nature "receiveth not the doctrine.

In the old testament we find that things of the Spirit of God; for the children of Israel were God's they are foolishness unto him; as long as they kept the command- hearts and affections are on the the kingdom of the world, as there prove the assertion, I merely refer the reader to the three verses preceding those quoted at the head of these remarks, whereby the apostle so completely separates the two kingdoms, that they cannot be mixed up or mingled together "by the sleight of men, and eunning craftiness," without doing violence to plain language.

As the unconverted have their world, it is but natural that they should show their attachment to, and interest in it, by laboring and contending for such government, and officers, as will seeure to them the largest share of this enjoyment. Several articles have appeared, during the past year, through the Visitor, eensuring the inconsistent praetiee of non-resistants voting at political elections; and so far not one has ventured through the same medium, to embark in its defence.

Such articles, as well as all others, may perhaps wound the feelings of those holding different views on the subject; yet the truth should at all times be proclaimed, be it in season or out of season; and those in error reproved, rebuked, and exhorted with all long suffering and

us," and to "be a Father unto us;" most proper and safe in the present and that we should be his "sons and critical state of things, to have daughters." Now this is surely all nothing at all to do with polities, that a christian can desire; but and entirely abstain from voting." this promise is made on conditions, And also in Art. 6, that the breth-1, that we "come out from among ren have no gospel right to serve as them;" whom? from the world, jurors when the authorities call for from the unbelievers, the unconverted, or the children of darkness; 2. that we "be separate;" and 3, that we "touch not the unclean thing." Brethren are not allowed, and for good reasons, to fill offices or appointments in the kingdom of the world, therefore, brethren, going to elections, have no alternative but to vote for such persons as are not brethren, or, in other words, unbelievers; and those brethren serving as jurors in court, which is sometimes the case, set in judgment over others, to acquit or condemn them; the so-ealled Judge only passing sentence, if the jury in their judgment find the person guilty of the crime wherewith he stands charged.

"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

Is it a wonder that many, no doubt with honest motives, seeing those who profess the principle, or some of them, act so inconsistently, have tried to refute the idea of nonresistance, and to bring the profession into disrepute and contempt? The brethren at Yearly Meeting assembled, have repeatedly advised us not to take part in polities, to vote, or serve in office; and at the seeing the troublesome and danger when needed, in any form,

The Lord has promised to "receive | with our profession, and especially them.

What is the use of the brethren going to the trouble and expense annually, of meeting together to give advice in matters or questions where brethren differ in opinion, if we do not then yield our own, and regard and obey them? I always thought that such should be the ease, that if a matter be there decided, even against me, I should yield my opinion to that of the many; and surely that is the only way by which harmony can be had in the ehurch. If even the matter would not be sin unto you, why not deny yourself for the sake of thy brother who is offended? But how those voting at political elections, and filling offices, or serving as jurors ean escape not to "touch the unclean thing." I will let every one, whom it concerns to figure out for themselves. It is not that I despise such, or that "I am holier than those" having my temptations too, but considering these things wrong, I would out of love, do something to convince some one that has taken part therein, heretofore, of his error. "For by your love one to another people shall know that ye are my disciples." How do we better show our love to each other, but by last Annual Meeting in Indiana, aiding and assisting each other, ous times we have come into, told walking hand in hand, consistent us in Art. 1, "that at all times it with our profession, and by being would be best and most consistent of one mind, namely, to obey the

Gospel of Christ, and the advice of the church, which is his body.

Lancaster Co., Pa.

Christ the Stumbling Stone.

How often does Christ become a stumbling block to the sinner, the professor of religion, and sometimes even to those who try to follow him in all things? The thief thinks within himself, "I will go to my neighbor's barn, house, or store, and take as much of his goods as I want," for satan tells him there is no harm in taking what he needs, but as he stretches forth his hand to partake of the forbidden fruit, he perceives a stumbling block in his way, namely, "The word of God, (which is Christ in the commandment,) thou shalt not steal." He withdraws for a moment, as if he would shrink from so gross an error, but when he reflects for a little while, satan again speaks to him, and, in the same wily language with which he beguiled our first parents in the garden of Eden, persuades him to reject the Word of God, and as it were, leap across the "stumbling block," or stealthily creep around it. In nine cases out of ten he yields to the temptation and thus goes on in his wicked career.

The lover of riches who is carefully storing away his goods, always pulling down his barns and building greater, who is daily, yes, hourly seeking for an opportunity to obtain possession of his neighbor's property, stumbles at the words "Thou shalt not covet." The murderer stumbles at the command, "Thou

tim has been snatched from his cruel assassin, by this stone, which always places itself in the way of the evil doer. Sin could not exist, had not satan devised some plan to get around this Rock. Christ the Word of God, is a stumbling block to the unconverted, and especially to the young. I have frequently heard young people say, "I know what is required of me, and I know how to perform my duty, but it requires "so much self-denial that I can not make the sacrifice." Consequently, he stumbles at the stone, and passing around it, travels on in the flowery path of sin, content with indulging in the transient pleasures of earth. He is a stumbling block to those who profess to be christians, and yet are not willing to obey him in all things. They stumble at the words, "If ye love me ve will keep my commandments."

Let us now come down to ourselves, either as a body of christians, or as individually, and let us ask ourselves this important question: Does Christ ever become a stumbling block to us? Can any one of us say that we have since our conversion, never stumbled at the Word of God? . If so, then we must have obeyed it to the letter; in fact, we must have been almost without temptation, at least, we must not for a moment have thought of yielding to any temptation. I fear, however, that the word of the apostle James are applicable to most of us, "For in many things we offend all." If we offend, we sin, and if we sin, we stumble. Hence, it follows that Christ becomes a stumbling stone to us. shalt not kill." Many a poor vic- What shall we do then? Does it

necessarily follow that we must l fall because we stumble? It does not. Place a stone in the way of the Gospel Visitor. a child, and the probability is, that it will stumble a number of times without falling; again, it may fall the first time it stumbles. Even so it is with the child of God. "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder. I believe that a child of God may stumble, and even fall upon that stone, and yet by the power and mercy of God be restored to its former position. But if that stone, the judgments of God, once fall upon him and grind him to powder, then his case is a hopeless one. er to notice some of his views; and How can we stumble and not fall? offer a few thoughts on the subject. I answer. Remove the stumbling block. I do not mean that we shall deny the Son of God, or reject his holy commandments, but simply remove the cause for which we stumbled, by at once resisting the temptation, or if we have yielded. and have unconsciously sinned, "We have an advocate with the Father." We must then pray to him to forgive the wrong we have committed, and hasten to do the right we have omitted. Christ will then instead of being a stumbling block, become the corner stone for us to build our hopes upon. He will be a guide to conduct us through the wilderness of sin, a shield to protect us from the fiery darts of satan, a lamp to guide our feet in the narrow path, and a star to lead us to the heavenly Jerusalem, where we shall behold him in all his glory.

L. R.

On the Mode of Washing Feet.

To the Editors, and readers of

Dear Brethren:-On my late missionary tour to Philadelphia. and the eastern counties of Pa., there was given me a book, written by WILLIAM C. THURMAN, on the ordinance of feet washing, in which the writer assails the practice of the Brethren, as not being in accordance with the example of Christ the Lord. And as it is manifest, the writer did not fully understand the subject, having (according to his account) but recently come from wandering in the dark and doleful paths of infidelity. I deem it prop-

It is manifest from the reading, that the writer believes, that feetwashing is an ordinance in the scrvice of God, and that it was first instituted by the Lord Jesus in that night in which he was betrayed. I admit that in the form we now have it, and practice it, it had its origin there. But I deny that feet washing as an ordinance in God's service, was then first instituted. I maintain further, that if the Lord Jesus on that occasion had observed the ordinance as appointed by God himself, Peter would have known all about it. But seeing the Master depart from the old practice, he objected to his doing the service of a servant and wash his feet The Lord well understood his meaning, and says, "What I do thou knowest not now, but thou shalt know hereafter." This Peter could only know after the kingdom was fully set up. As deny thee;" "I will die with thee,"

[&]quot;Every way of a man is right in his own eyes: but the Lord ponderet. the yet he could only say, "I will not hearts."

&c. &e. The doing of which, how-llaw. For he of whom these thing ever, was deferred until he did fully are spoken, pertaineth to another know, the things concerning the tribe, of which no man gave attendkingdom of God, and the name of Jesus Christ.

"And the Lord spake unto Moses, saving, thou shalt also make a layer of brass, and his foot also of brass, it between the tabernacle of the ariseth another priest, who is made their hands and their feet thereat. thou art a priest for ever after the of the congregation, they shall wash verily a disannulling of the eomwith water that they die not: or when they come near to the altar to minister, to burn offerings made by fire unto the Lord: So they shall wash their hands and better hope did: by the which we their feet, that they die not; and it draw nigh unto God." Heb. 7:11 shall be a statute forever to him and -19. to his seed, throughout their gener- Here the apostle refers to the ation." Exodus 30: 17-21.

feet washing, instituted by God in Melchisedee. In the institution of his service as early as any of his the Lord's supper with its accomservices, and which shall be a stat- paniments we have him entering ute for ever to them. The Son of upon his office as priest, not after God, being made under the law, the earnal commandment, but after must fulfill this statute as all others. the order of Melchisedec. St. Paul But he never performed the office says, "The priesthood being chanof priest, not being of the house of ged, of necessity there must be a Aaron, nor of the tribe of Levi. It change in the law also." What did must have its fulfillment when he he change? The law of the passoperforms the office of priest after ver is changed into the Lord's supthe order of Melchisedee. For, "If per. The slaying of the paschal therefore perfection were by the lamb, is changed into the slaughter Levitical priesthood, (for under it of the Lamb of God. The offerings the people received the law) what of the people by the priest, are further need was there that another changed into the priest offering priest should rise after the order of himself. The pouring and sprink-Melehisedee, and not be called after ling the blood of the slain victim of the order of Aaron. For the priest- the law by the priest, is changed by hood being changed, there is made the priest pouring and sprinkling

ance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing eoneerning priesthood. And it is vet far more evident: for that after to wash withal: and thou shalt put the similitude of Melchisedec there congregation and the altar, and not after the law of a carnal comthou shalt put water therein: for mandment, but after the power of Aaron and his sons shall wash an endless life. For he testifieth, When they go into the tabernaele order of Melehisedee. For there is mandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a

Lord Jesus, as the priest not made Here we have the ordinance of after the law, but after the order of of necessity a change also of the his own blood on the cross for the GOSP. VIS. VOL. XV.

chisedec, pouring water into a basin they die not.

and swore he did not know him. the company that night. know until the Lord breathed upon son to lay aside garments. no more deny his Master.

sins of the people. Before coming tar, to offer our offering to commemto serve at, and offer himself upon orate his death, we must wash one this altar, he comes not as the priest another's feet that we die not, but after a carnal commandment wash- be happy in doing it. But Thuring his hands and feet at the laver man finds the Brethren so wrong of brass that he dies not. But as in their general practice in observthe priest after the order of Melling this ordinance, that he certainly cannot practice with them. Although and washing his disciples' feet, that he has labored, and repeated the same thing again and again, to This being so different to any show the literal example of the thing Peter had ever witnessed, he Lord. The rising, the laying aside objects to his Master washing his his garments, the girding, the pourfeet. The Lord says, "What I do ing water, the washing and wiping thou knowest not now, but thou &c., &c. But after all, he has givshalt know hereafter." Peter sub- en no new light on the subject; mits, but the probability is, he did but contrariwise, disorder and connot know fully what the Lord had fusion would follow his suggestions. done, until the Spirit led him into For to carry out his views, and litall truth, &c. For after he was erally to follow the example of Jewashed, the same night while his sus, would at least exclude one half Master and Lord was in great trou- of all the membership of the church ble, even unto death, all he could do from participating in the observance was sleep, and could not so much as of this grand ordinance. For it is watch with him one hour. And certain that one half of the memthen followed him afar off, and bers are sisters. And by adopting when charged with being a disciple his views the sisters must all be exof the Lord, he denied and cursed cluded. As there were none with And finally, when the women bore Thurman will have no example for testimony to his resurrection, it them. Again: the laying aside the seemed to him as an idle tale, and garments has its difficulties accordsaid I go fishing. So Peter did not ing to his views. That is one perhim (with the rest) and said, re-though he thinks the coat and vest ceive the Holy Spirit. From hence- will answer. But I have attended forth Peter knows, and Peter does many lovefeast meetings, the weather being so intensely hot, that the Thus the Lord fulfilled the law, brethren did not have coat and and opened up a new and living way vest on at the same time. How then? that we should walk therein. And Again, how with the sisters, (for we as he, the priest of God after the admit them willingly to the commuorder of Mclchisedec, washed his nion) what part of their garments disciples' feet, he commands them to must they lay aside? Again his wash one another's feet. Because views imply the idea that the perwe shall be kings and priests unto son washing, assumes the place and God. So before we serve at the al- office of Christ. A kind of Roman

vicarage, which is objectionable in One word more and I have done. the extreme.

is, that the person washing does not tion." "Every intelligent man wine. And labors by repeating must admit that if your present again and again, thou shalt know, method of feet washing received its thou shalt know, thou shalt know, origin at Indian Creek, in the year and thou shalt know. And at last, 1800, it, yet not being 65 years old, "observes that all he has made cannot be the institution of Christ; known to them is that they ought hence must be that of the invento wash one another's feet. (Page tion of man." It is remarkably 38, 3rd and 4th line from the top.) strange that this writer who but a According to this argument the few years ago, should have wandered Lord did not make known to them in the dark and doleful paths of inat all, that they should wipe feet, fidelity," should know so much of only to wash.

view, all is plain, all is easy. St. While I never wandered in those Paul speaking of the church, says doleful paths, and have an ancestry she is the body of Christ. "For ye in the church in an unbroken line are the body of Christ, and mem- for near a century-know of no bers in particular." 1 Cor 12: 27. such change. It is now 81 years For as the body is one, and hath that my grandfather was installed many members, and all the mem- in the ministry. The Frethren bers of that body, being many, are then practiced as we do now. And one body; so also in Christ. For he received the order at the hands by one spirit are we all baptized in- of the Brethren before him. So I to one body, whether we be Jews or can confidently assert that the Gentiles, whether we be bond or present order has been the order of free; and have all been made to the church since her organization in drink into one spirit. For the body America. Some of the branches in is not one member, but many. 1 the East, have however, changed Cor. 12: 12-14. As Christ in his lit- the practice contended for by the eral body, washed and wiped the writer. But I ask, "Is that all they feet of his disciples, so the church have changed?" But very little of (the true representative of his body) the ancient landmarks of the e-urch in her members wash and wipe one are remaining there. another's feet, according to the Charles Hobbs, who migrated Master's example, for in the body, from the East to Pipe Creek church, (the church) we are all one in Carroll County, Md., in the early Christ, whether bond or free, Jew or Gentile, male or female. And the difficulties in regard to the laying aside the garments all disappear. While in the church, the body of Christ, the work is strictly according to report died "in the church of the chur ing to his example.

Or page 96 Thurman says: "You It appears however that all the will pardon me for the expression" objection to the Brethren's practice "and ordinance of your own inventhe changes in the practice of the Now according to the Brethren's Brethren, that he can thus criticise.

the doleful paths of infidelity."

And to the best of my information, ought freely to exercise until the but one of his adherents is now liven and of time, not only with regard ing in his faith.

Yours in Christian love,

D. P. SAYLER.

The Pope's Encyclical Letter.

The Pope, the head of the Roman Catholic Church, on the 8th of December, 1864, issued a long circular letter "to all the Patriarchs, Primates, Archbishops, and Bishops in communion with the apostolic see." The letter plainly shows from the principles therein taught and recommended to the official characters in the church addressed. that the Roman Catholic Church is the same in its principles of intolerance and persecution that it has always been. But while this letter shows that this Church has not changed, and that it demands all and claims all it did in past ages, the manner in which it has been received by Roman Catholies in some places, shows that the authority of the pope is not what it once was, and that his power is much weakened. It is said that the opposition to the letter is so great in France that several of the ecclesiastics positively refuse to read it in the churches, and that the pope is much troubled about it. We make some extracts from the letter, that our readers may have a better knowledge of the real character of this Mystery, Babylon the Great.

In speaking of certain errors, the pope says, "These false and perverse opinions are the more detestable as they specially tend to shackle and turn aside the salutary force that the Catholic Church, by the example of her Divine author and His order,

ought freely to exercise until the end of time, not only with regard to each individual man, but with regard to nations, peoples and their rulers." It is here taught that the Roman Catholic Church ought freely to exercise until the end of time a salutary force upon nations and individuals. How that salutary force is to be applied, and what it is to accomplish, the history of this Church shows.

In speaking of certain errorists he says, "And, contrary to the teaching of the Holy Scriptures, of the Church, and of the Fathers, they do not hesitate to affirm "that the best condition of society is that in which the power of the laity is not compelled to inflict the penalties of law upon violators of the Catholic religion unless required by the considerations of public safety."

The pope then views that as the best condition of society, and one which is taught in the Scriptures, in which the laity is compelled to inflict the penaltics of law upon violators of the Catholic religion. That is, the laity should apply the salutary force, and make all submit to the Catholic religion.

In speaking of the characters he was alluding to in the last quotation, he says, "Actuated by an idea of social government so absolutely false, they do not hesitate further to propagate the erroneous opinion, very hurtful to the safety of the Cathòlic Church and of souls, and termed delirium by onr predecessor, Gregory XV., of excellent memory, viz.: "liberty of conscience and of worship is the right of every man"—a right which ought to be proclaimed and established by law in every well-constituted State, and

that citizens are entitled to make make common cause with the falseknown and declare, with a liberty hoods of the heretics; for, as taught which neither the ecclesiastical nor the civil authority can limit, their memory, Pius VI., 'The abolition convictions, of whatever kind, either of religious houses injures the state by word of mouth or through the of public profession and is contrary press, or by any other means. to the counsels of the Gospel; in-But, in making these rash assertions, jures a mode of life recommended they do not reflect, they do not con-by the Church and in conformity sider that they preach the liberty with the apostolical doctrine; does of perdition (St. Augustine, Epistle wrong to the celebrated founders 105, al. 166), and that, "If it is al-whom we venerate upon the altar, discuss, men will never be wanting under the inspiration of God." who dare to struggle against the According to his language used in truth, and to rely upon the loquaci-reference to monasteries and nunty of human wisdom, when we neries, these orders are in accor-know by the example of Our Lord dance with the counsels of the Gos-Jesus Christ how faith and Christian sagacity ought to avoid this very culpable vanity." (St. Leon, Epistle 164, al. 833.)

quoted, he regards the opinion that there is no doubt that the prayers "liberty of conscience and of wor- most agreeable to God are those of ship is the right of every man," as not only "an erroneous opinion, a heart pure from all stain, we have very hurtful to the safety of the Catholic Church and of souls," but tians, with a truly apostolic liberalalso as "delirium." And as he inti-ity, the Heavenly treasures of the mates that "men will never be found Church confided to our dispensation. wanting who dare to struggle so that the faithful, more strongly against the truth, if it is always drawn toward true piety and purifree to human conviction to dis-fied from the stain of their sins by cuss," we must infer from his lan- the sacrament of penitence, may guage that he would have all dis- more confidently offer up their cussion suppressed, and the doc- prayers to God and obtain his mertrines of his Church forced upon peo- cy and grace. ple whether they believe them or not. "By these letters emanating from

of monasteries, he says, "These to all and each of the faithful of both

ways free to human convictions to and who constituted these societies

pel, and in conformity with apostolic doctrine, and were founded by men "under the inspiration of God."

In recommending prayer, he uses According to his language just the following language: "But as the men who approach Him with thought it good to open to Chris-

In referring to the suppressions our apostolic authority, we grant same men persecute with so relent- sexes throughout the universe a less a hatred the religious orders plenary indulgence during one who have deserved so well of relimenth up to the end of the year gion, eivil society, and letters; they 1865 and not longer, to be carried loudly declare that the orders have into effect by you, venerable brothno right to exist, and, in so doing, ren, and the other legitimate ordinances in the form and manner laid by all, shows herself very clement tolic letters issued as a brief upon the 20th of November, 1846, and world."

Church are confided to his dispensa- reign Master. Let us implore also tion," and he proposes to open these the intervention of the blessed Peter, heavenly treasures to all the faith-chief of the Apostles, and of his coful of both sexes in the universe, Apostle Paul." and grant them a plenary indul- The practice of praying to saints gence for one month, that they be- is here clearly recognized and aping "purified from the stain of their proved of, and indeed recommended. sins by the sacrament of penitence, ... There is an appendix to the letmay more confidently offer up their ter containing a catalogue of eighty cy and grace. The plenary indul- the letters and bulls of Pope Pius sion of penalties due to all sins. Encyclical. What arrogant pretensions! Who One of the doctrines of the presbut the man elaiming the character ent time which he pronounces an and power of the pope of Rome error is this: "In the present day would have the vanity to make such it is no longer necessary that the pretensions! And whom does it Catholic religion shall be held as the so little become to make such pre- only religion of the State, to the extensions as he, who claims to be the clusion of all other modes of worsuccessor of Peter, who when ad-ship." This in his judgment is an dressing the elders of the Church, erroneous doetrine. The doctrine declared himself to be "also an that he holds is this: It is "necessaelder", and warned his fellow elders ry in the present day that the against "being lords over God's her- Catholic religion shall be held as the itage"!

further remarks, "But, in order ship." that God may accede more easily We feel an interest in this docuev . . . allows herself to be touched making such high pretensions, ex-

down at the commencement of our toward all, and takes under her Sovereign Pontificate by our apos- pitying care all our miseries with unlimited affection, and who, sitting as queen upon the right hand of her sent to the whole episeopate of the son our Lord Jesus Christ in a golden vestment, shining with various The pope here boldly declares adornments, knows nothing which that "the Heavenly treasures of the she cannot obtain from the Sove-

prayers to God and obtain his mer- errors of our time, pointed out in gence of the pope is an entire remis- IX., issued previously to his last

only religion of the State, to the Upon the subject of prayer, he exclusion of all other modes of wor-

to our prayers and our wishes, and ment as it comes from the acknowlto those of all his faithful servants, edged head of the Roman Catholic let us employ in all confidence as Church. Many of the unscriptural our mediatrix with Him the Virgin and dangerous doctrines of that Mary, who has destroyed all here- Church are here promulgated withsies throughout the world, and who, out any reserve or concealment. It the well beloved Mother of us all, is is painful to see such a corrupt form very gracious . . . and full of mer- of Christianity held by a Church

numbering within her communion such a vast multitude of precious souls! And it is painful to contemplate this great multitude of people enshrouded in such moral darkness as they arc, with every avenue through which light would enter guarded with the utmost vigilance.

But her doom is sealed, and prophecy foretells her destiny. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall not sec sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. . . . And a mighty angel took up a stone like a great millstone, and cast it into the sca, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. ... And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. XVIII. Let us, my brethren, obey the solemn call, Come out of her, my people.

ercising such great power, and The Proposition to give the Constitution of the United States a religious character.

> Our readers may have learned that there has been made a move-ment to have the Constitution of the United States amended and a clause inserted in it giving it a Christian character. The movement originated we believe with the United Presbyterians, but it has received the approval of several ecclesiastical bodies, and among them the general conference of the Methodist Episcopal Church. give below the proposed amend-ment. It is connected with a petition to Congress requesting The memorial to Conadoption. gress has been circulated among the people for their signatures. We likewise give an extract from a sermon preached upon the subject. From this will be seen some of the effects that would follow its adoption.

It seems to be a matter of becoming regret that the framers of the Constitution did not in that instrument humbly and gratefully acknowledge God as the Supreme Governor of the world, and his Law as the Supreme law of every nation. And something of the kind might perhaps still be inserted in the Constitution. But the proposed amendment seems to have too much the appearance of a creed, and is open to serious objections. There is no probability that it will be inserted.

To the Honorable the Senate and House of Representatives in Congress Assembled:

Wc, citizens of the United States. respectfully ask your honorable bodics to adopt measures for amending the Constitution of the United States so as to read, in substance, as follows:

"We, the people of the United States, humbly acknowledging Al-"He hath cast me into the mire, mighty God as the source of all auand I am become like dust and ashes." thority and power in civil Govern-

ment, the Lord Jesus Christ as the Ruler among the nations, and his revealed will as of Supreme authority, in order to constitute a Christian Government, and in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the inalienable rights and blessing of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land, do ordain and establish this Constitution for the United States of America.

And we further ask that such changes be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble."

"Now there are three classes of our citizens composing an overwhelming majority of the whole, whose convictions would be overridden, and whose opinions would be subjected to constitutional censure, by such a provision as this.

There are the Israelites who, for the first time in eighteen hundred years have found in the United States a resting place for the of their wandering feet. You charge the Hebrew with a want of patriotism, and say his wishes ought not to be consulted in the matter in Have you forgotten that during the long and wearisome centuries of his persecution-a persecution which knew no mercy nor no abatement, he had no country to love?-that he was banished from every land under heaven, and oppressed as no people on earth have ever been? Where was there in all the world a more patriotic people than the Jews, when Palestine was persecuted in this country-that

their country, and Jerusalem their glorious capital? At Babylon did they not weep and hang their harps upon the willows when they remembered the land of their birth? eharge the Jew with being selfish and unscrupulous in his methods of making money. In many eases this is true, but have you forgotten that these features of character were ground into him by the ceaseless impositions and robberies committed upon him by every government of the Old World for more than fifty-four generations? These were not the characteristics of the Jews in the days of the Hebrew Commonwealth. Then they illustrated all that was noble and magnanimous in man, and all that was refined and gentle in woman. These attributes are superinduced upon the character of a people by oppression; and it is creditable to our common nature, when we consider how, for eighteen centuries, Jew has been treated as the offscouring of all things, that he is not a worse man than he is. Under the general influence of our American institutions all these faults you critcise in the Hebrew character gradually disappear, just as the "blarney" of the Irish, and the imputed deceitfulness of the Scotch character, generated by centuries of civil and political disability in their native countries, give way in the first generation after they become American citizens. Lam proud to allude to the fact, and I deem it a pledge and guaranty of the present and future protection of heaven to the government and people of the United States, that no son of Abraham "the friend of God," has ever been

while every where else on earth, preamble." Such a man as Chanand by every other government, he ning was must take his place in has been treated as a brute and a devil, under the outstretched wings of the American Eagle he stands, not only civilly, but politically and religiously free, and the equal before the law of every other citizen. The Constitution now, in order to throw the shield of its protection over him, only inquires whether he is a man. But if "amended" in the way contemplated, it would be compelled to inquire into his theology. For long ages the so-called Christian governments of Europe have tried by fire, by banishment, and by every other means of eruelty, to make him believe in the Messiahship of moment. No member of Congress, Jesus Christ, but all in vain. Shall we treat his religious opinions with contempt as a nation by virtually making the Constitution declare him a heretic?

Then, there are the Unitarians, who would be disfranchised by the Constitution contained this reliadoption of the proposition we are considering. Many of the most refined, intelligent, virtuous, and benevolent people in this country belong to this class of religionists. As we, Presbyterians, cannot, with the evidence now before our 'minds, receive the doctrine of the Unitarians, so they, with existing evidence before their minds, cannot receive our doctrine. Belief is not a matter of choice, as seems to be taken for granted by all those who propose to legislate men into the belief sors of religion at all, some of whom of a given creed by pains and pen- have no clearly defined opinions on alties, but it is a matter of evidence. See now what havoc would be made of the political status of the Bible, but who are all nevertheless memorialists succeed in

the eategory of the condemned. You must recall Charles Francis Adams as our embassador at the Court of St, James. Then Gerrit Smith, that noble man whose life has been one beautiful illustration of Christian beneficence, must, with his Hebrew brother, submit to the discrimination of this ecclesiastical tariff. Then Edward Everet, that great and brilliant man who, in review of his political career and its pro-slavery influence, is magnanimous enough to say peccavi, must pass under the ban. Do you disclaim all this? 'Listen for a or of a State Legislature can take his seat, no attorney at law can practice in our courts of justice, no man can hold office at all unless he swears to support the Constitution of the United States. If then the gious article, not standing as a dead letter, but as an essential part of the organic law to be earried out as the memorialists ask, neither the Jew nor the Unitarian could hold office without perjury. For they do not believe, and therefore cannot support the article of faith embodied in the Constitution, declaring the divinity of Jesus Christ.

Then there are at least twentyfive millions out of our thirty-two millions of people who are no profesreligious subjects, and many of whom may be unbelievers in the Unitarians, if by legislation the men, and as much entitled to their "giving rights as we are. Will it make effect to the amendments of the this large class "Christian" in the

sense of the Allegheny Convention, religion, with a fair exterior, but an by simply putting the doctrine in aching heart—a heart unsatisfied, a question into the Constitution? soul not at rest, a conscience not at And if only a few millions of our population really hold the doctrine as an article of faith, while twentyfive millions do not hold it, would not the insertion of the doctrine into the Constitution, which purports to express as a test and qualification for office, the opinions of the whole people, make us a nation cither of ignoramuses or hypocrites? And can the Omniscient God who trieth the hearts of the children of men, be pleased with so empty a procedure as this would be? would be re-enacting the folly of the Scotch Presbyterians who, although they had the best evidence that the two Stuart Kings were perjured traitors to the solcmn League and Covenant, yet seemed satisfied when they went through the solemn mockery of subscribing the bond. As if there were the least virtue in a mere profession."

"THE RELIGION OF THE DAY."

The religion of the day is an easy-minded religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection, deliverance, for the binding of the adversary, and for the Lord's return. It is a secondrate religion—a religion in which there is no largeness, no grandeur, no potency, no noble mindedness, no clevation, no self-devotedness, no all-constraining love. It is a hollow

peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and boncs of hardier times-very different from the indomitable, much-enduring, stormbraving religion, not merely Apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of scrvice, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion: it does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed .- Man: Religion and his World, by his H. Bonar.

Like as the hart for water-brooks, In thirst doth pant and bray; So pants my longing soul, O God, That come to thee I may.

Queries.

EXPLANATION OF REV. 14:4; GAL. 3:1.

Dear Brethren in the Lord: Through the silent medium of the pen and ink, I would ask you a few simple questions.

1. In the 14th ch. of Rev. and v. 4. we read as follows: "These are they which were not defiled with women for they are virgins." What is meant by the "women?" how can a person become defiled? Please answer through the Gospel Visitor.

In Galatians ch. 3, we read thus: "O foolish Galatians who hath bewitched you that ye should not obey the truth." Did not the apostle speak these words to the Church, the people of God? Why then does he say "who hath bewitehed you?" How were they bewitched, and how or why did they not obey the truth? Now what does he mean by the word "bewitched," and what truth did they not obey. Please answer through the Gospel Visitor.

Yours fraternally, JACOB HOLLINGER.

Lawrence, Stark Co., O.

Answer.—To understand what is meant by the women, in the first question, it is necessary to bear in mind that the word women is sused figuratively in the scriptures to represent nations. "The word of the Lord came unto me, saying, Son of Man, there were two women, the daughters of one mother.... And the names of them were Aholah the names; Samaria is Aholah, and God. Hos. II. 2. Ez. XVI. XVII. Jerusalem Aholibah." Ez. 23: 1—4. Then as we have seen, women in

"Sit thou silent, and get thec into darkness, O daughter of the Chaldeans: for thou shalt no more be called, the lady of kingdoms." Isai. 47:5. We thus see that the Jews and the Chaldeans were called women. We have in Rev. 17th eh. a woman of an imposing appearance presented to our view. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth. Here we have under the figure of a woman some nation or community of people represented, referred by commentators generally to the Roman Catholic community.

Further, God was represented as the lawful husband of his ancient church or people, the Jews, Christ is represented as the bridegroom of the Christian Church. And when the Jews apostatized from God and fell into idolatry, their idolatrous worship was called fornication. As they had departed from their lawful husband, and held eriminal intercourse with idols, their conduct was very properly elder, and Aholibah her sister; and ealled fornication, or adultery, as they were mine, and they bear sons they by their conduct wiekedly vioand daughters. Thus were their lated their solemn covenant with

figurative language represent na- same as the phrase not defiled with tions, and not to be defiled with women, is not to be defiled with the unchristian principles, and wicked practices of the nations of the world especially with that community or nation represented by the "woman sitting upon a scarlet colored beast, full of names of blasphemy. filement means uncleanness in general, and in the sense in which it is used in the connection under consideration, it means moral impurity or sin. And it seems that the worst kind of defilement, and the most dangerous temptation are put in the passage under consideration for all others. And in saying they were not defiled with women, is meant they were not defiled with sin. Or, as it is expressed in the connection "they were virgins."

The professors of Christianity in general are called virgins as appears from the parable of the ten virgins, Matt. 25: 1. The kingdom of heaven shall be likened unto ten virgins which took their lamps. They are all called virgins because they all made a profession of Christianity, but five, however, of them were justly entitled to the name, because they had in addition to the profession, the saving grace of God which gave light and life to their profession. The character of virgins is more generally given to those that live out in their lives the holy principles of Christianity, and reject every temptation that would lead them to dishonor the Lord Jesus Christ. Those alluded to in 'the" text, kept close to Christ in all his ordinances, and humbly followed the teachings of his word and spirit, and turned away from all the 'erroneous doctrine and idolatrous worship of the Anti-Christian church, and ungodly world. Paul in speaking to those who had embraced the truth under his Orrespondence. ministry, says, "I have espoused you to one husband, that I may present I beg the privilege of calling the you as a chaste virgin to Christ," brethren's attention to the query 2 Cor. 11: 2. The term virgin in No. 16, of the last Annual Council, such eases means not a state of col- relative to the investment of money

women.

In relation to the second question concerning the Galatians to whom the apostle speaks as if they had been bewitched, we would say that, there was a certain power called magic, 'cnchantment, or witcheraft, which some persons seem to have exercised upon others, and which produced strange effects. Now there had been some evil power brought to bear upon the Galatian believers, which turned them away from a part, at least, of the truth, which they failed to obey. It is not particularly said what truth or what class of truths it was that they did not obey, but it was of course some of the Christian truth which they had received. In other words, they had been tempted, and they yielded to temptation, and did not obey the truth. And as they had been so very zealous, when they first embraced the truth, for the apostle commends them for their first zeal, saying, "ye did run well," he now, when he writes to them, seems to express astonishment that they disobeyed the truth, and asks them who had bewitched them, as it seemed to him a very strange occurrence that they should thus yield to temptation. As persons bewitched had some peculiar influence exerted upon them, so must these Galatian believers, or they could not have acted so strangely as to contradict both their reason and their experience, in turning away from the truth. The apostle calls it being bewitched, though it may have been nothing more than a strong temptation of the ordinary kind.

ibacy, but a state of holiness, the in government bonds. The answer

relative to voting and paying bounty money. The answer to that query was, "We exhort the brethren &c." (See answer to query 35, minutes of 1864.)

I fully concur in the decision of the latter query, but I am sorry to say I cannot altogether agree with the decision of the former. Our non-resistant principles are indeed very dear to us all as true subjects of the Prince of peace, but as we are all fallible creatures, we sometimes have to realize our shortsightedness in giving counsel. The advice not to encourage in any way the practice of war, seems to have been overlooked in the former query. According to my opinion, there is not much difference between paying bounty money and investing money in government bonds; both are voluntarily given and answer the same purpose in general. We are all aware that the government needs money for the prosecution of the war, and is applying it for that very purpose. The government is also paying from \$600 to \$700 bounty for recruits, and how very likely may some of this money be used to make up some of this It is true, we have no bounty. right to ask for what this money is intended, and indeed it would be unnecessary, for we know it is to encourage the war, and answers the means to prolong this unhappy struggle. Why should we not then rather withhold money and wait till the demands are made in the forms of taxes and fines, which the gospel requires of us to pay? say it is our duty to sustain the financial credit of our government. I find nothing in the gospel to enjoin such a duty upon us, but it requires us to honor the profession we make, by being holy as the Lord God is holy. If we live circumspectly in all our ways and actions, we present our bodies a living sacrifice, holy and acceptable before God, and thus sustain the credit of such privileges.

was, "considered not wrong to do the kingdom of Christ in which we so." Then refer to query No. 35, are the proper subjects. It may be a very safe deposit, and besides that a profit of 7 30-100 per cent annually, convertable into gold-bearing bonds, and is exempt from state and municipal taxation; but I hope my brethren will not suffer themselves to be tempted to yield to these liberal offers, if inconsistent to our non-resistant principles. Thus I have given some of my views upon this subject, I trust in the fear of God; though I may be too much of a fanatic and impose upon the good nature of my worthy brethren, of which I consider myself the most unworthy, and but a private young member. Will the brethren please give this query an impartial and prayerful investigation and reconsider it in the council to be held this spring.

A PILGRIM.

Arrangements with Rail Roads for taking delegates to the Annual Meeting.

Br. C. Custer of Philadelphia informs us that upon application to the Pennsylvania Central R. R. Co. for half fare for the delegates to the Annual Meeting, the favor was The delegates will pay granted. full fare for whatever distance they travel on the road to the meeting, as persons do on ordinary occasions. The Company will then send tickets to the meeting for the delegates which will return them free of charge. In the favor granted, there is no specified time fixed, and the delegates can start from home and return at any time.

Application has also been made to the Pittsburgh, Ft. Wayne and Chicago R. R. Co. for the same favor, but that Company refused to grant it, saying that of late it grants no

This District meeting will be held with the Nimishillen church. the brethren there requesting it. It will be held on Saturday the 20th of May, at the house of br. Jacob Brumbaugh. Canton and Akron will be the nearest R. R. stations to the place of meeting, and brethren will be taken from these places to the meeting by the brethren living within the bounds of the church in which the meeting is to be held. Perhaps it would be well for brethren designing to attend the meeting to let their design be known, that those who make arrangements to afford them conveyance may know what arrangements to make. Any brethren wishing to correspond with the church in which the meeting is to be held, can address John B. Mishler, Mogadore, Summit Co., Ohio.

TO NEW SUBSCRIBERS.

We can supply new subscribers immediately with the February and March Nos. And as soon as we possibly can do so, we shall print another edition of the January No. and then we can supply them with that also, and so they can have the complete volume.

AMERICAN TRACT SOCIETY.

This institution, located in Boston, is prosecuting its noble work with all of its former energy. From its humble quarters at No. 28 Cornhill streams of holy influence are flowing forth to all parts of the land, and especially to the to all parts of the land, and especially to the army, and navy, and the freedmen. The society publishes five monthly periodicals, viz.: The Tract Journal, the Child at Home, the Christian Banner, the Freedman, and the Freedman's Journal. The family, the children, the soldier and the freedmen are all thought of in its work, and the works of the different charges found and the wants of the different classes found among them are provided for.

The society has on its catalogue 311 volumes of different sizes, and 362 tracts, handbills, &c. During the past year it has printed more than half a million of books, and nearly a million and a half of tracts and other things; the whole embracing towards 53,000,000 of pages. In the same period, nearly four millions and a half of its periodicals were issued. At the present time, about 400,000 copies of its papers are published

The District Meeting of Eastern Ohio. monthly. Of this amount, the army, the navy and the freedmen get a large quantity. It is widely distributed gratuitously in these directions. tions, and finds a warm welcome.

> The modes of distribution employed by the society are both efficient and inexpensive. The policy pursued is that of distributing through vising agencies, and of co operation with them. Local organizations, churches, home mission societies, Sabbath schools, pastors, and private Christians, find in the society the material needed for carrying on their pious labors. In the army, instead of having paid agents, the society has been distributing through chaplains, delegates of the Christian Commission and others, while among the colored people at the South it has been at work in connection with teachers, superintendents of he freedmon, &c. It sustains no schools; but it furnishes the literary and religious implements which schools must have. School books prepared especially for the freedmen, and papers adapted to an educational use in the hands of those who cannot attend school, have been widely distributed and highly useful. By means of the little paper, the Freedman, hundreds of colored soldiers and others have learned to read the past year.

The army work of the society is vigorously prosecuted. Never, since the war began, die Mr. Alvord, who has had special charge of this department of effort, find a greater readiness to receive religious reading, or a higher delight in it, than he found at Savannah after the arrival of Gen. Sherman's army. Every thing he had was seized with the utmost engerness The soldiers are hungry for the bread of life. It is of the highest importance that their wants should be supplied.

The work thrown on the society's hands is rapidly increasing. The capture of Savannah, Wilmington, Charleston and other populous places, liberates large numbers of slaves whwant education. Earnest efforts are commen-cing on their behalf, and the demand for a supply of the material furnished by the society is very great. This institution, which has en-joyed so signally the favor of the friends of Christ and humanity, would remind them that its capacity for usefulness is only equal to their liberality. Being the first in the field for the soldiers, and having early advocated the cause of the downtrodden and oppressed, it has a historic claim upon the warm sympathy and co-operation of the public; while the publications it prepares for both the soldier and the freedmer have a studied and remarkable adaptation to the peculiar service for which they are de

Let this society be remembered in its impor-Let this society be remembered in its impor-tant work. Let churches, Sabbath schools and individuals make contributions to its funds Let its treasury, which is in need of money be fully supplied, in order that the wauts o millions may be met. Africa, in our own land is holding out now unmanaeled hands, and standing creet in a new manhood, is imploring light. That light must not be denied. As we have freely received, so should we freely give

Donations can be sent to llenry Hill, Esq. Treasurer, No. 28 Cornhill, Boston.

WILLIAM C. CHILD, Secretary.

SELECTED LINES

FOR D. H. BY W. S. L.

Parted, many a toilspent year, Pledg'd in youth to mem'ry dear, Still to friendship's magnet true. We our social joys renew, Bound by love's unswerv'd chain. Here on earth we meet again.

But our tower sunk to decay. Wasting time has swept away, And the youthful evergreen, Lopp'd by death, no more is seen, Bleak the winds, sweep o'er the plain, When in age we meet again.

Many a friend, we used to greet, Here on earth no more we meet, Oft the fun'ral knell has rung, Many a heart has sorrow stung, Since we parted on this plain., Feuring nc'er to meet again.

Worn with toil, and sunk with years, We shall quit this vale of tears, And these heary lo ks be laid, Low in cold oblivion's shade, But where saints and angels reign. We all hope to meet again.

OBITUARIES

Died in Holt co. Missouri, Aug, 14, 1863, the beloved old brother JOSEPH GLICK, aged 63 years, 11 months and 18 days. His disease was bleeding at the lungs, but he died in assurance of hope of future perfect health and eternal happiness. He warned and admonished his children to the very last, that they should be faithful to their God, and told them not to grieve after him that he was in the arms of Jesus. He was a faithful deacon in the church for nearly 30 years; was born, raised and resided in Shenandoah co. Va. until 1857, when he emi-grated to Holt co. Mo. where he left his family as in a strange land, but all members in the church. Daniel Glick.

Died Aug. 30, near the Empire Prairie, Gentry co. Mo our beloved sister MARY ANN STONER, wife of br. Samuel Stoner. She leaves a kind hushand and 5 children to mourn gain, Her age was 36 years, 5 months and 5 days, their loss, but it is hoped their loss is her great

Died in the West Branch church, Ogle co. Ills Jan. 28, Milton, youngest son of br. Joshua and sister Sarah Slifer, aged 7 years, 2 months and fifteen days. Also, Feb. 1, ANDREW SLI-FER, eldest and only remaining son of the above named parents, aged 14 years and 5 months. Also, Feb. 3, sister SARAH SLIFER, wife of aged 66 years 5 months and 13 days. Our FER, eldest and only remaining son of the above

br. Joshua Slifer, and mother of the above children, aged 46 years, 11 montes and 15 days. Sister Sarah was a faithful and exemplary member of the churdh from her youth. Funeral services by Elder Samuel Garber and Michael, Emmert, from I Cor. 15: 42-58.

Died Jan. 10, in Berlin church, Somerset co' Pa. br. HENRY LANDIS, sen. aged 87 years' 6 months and 1 day. Funeral services by the b:n. Jacob Blough and George Schrock, from

Died in the same church, Feb. 7, our worthy sister, SUSANNA SCHROCK, wife of hr. George Schroek, aged 46 years, 3 months and 29 days. Funeral services by the brn. John P. Coher and J. Blauch.

Died in the Lewistown church, Mifflin co. Pa. on Nov. 2, sister MARY HANAWALT, wife of hr. Joseph R. Hanawalt, aged 51 years, 3 mos. and 4 days. She leaves a husband and ten ehildren (eight of whom are members of the ehureh) to mourn their loss. As a companion, a mother, and a member of the church, she was devoted and faithful. As a neighbor, she was kind, and at the bed of affliction, she was a support, Her own expressions, give us the assurance, that our loss is her great gain. The necasion was improved from Rev. 14: 13, by brn. Wm. Howe, and Peter S. Myers.

Died at the residence of Eld. Joseph R. Hanawalt, Lewistown congregation, on the 25, of Jan. sister CHRISTINA SWIGART, aged 80 years, 10 months and 20 days. Her death rcsulted from cancer in her face. The occasion was improved from 1 Pet. 1: 3, 4, hy hrethren Daniel Snowberger and Peter S. Myers.

Died in Shade Creek congregation, Cambria co. Pa. Dec. 21, hrother WILLIAM, son of elder Christian, and sister Elizabeth LEHMAN, aged 38 sears, 2 months and 21 days, of typhoid fever. Funeral services by elder Tobias Blough and Lewis Cobaugh, from John 24th. The subject of this notice was a very exemplary youth before he accepted the terms of the covenant of grace, seven years ago, and since he was a very pious and consistent member of the church.

Departed this life, in Eagle Creek church, Hancock county, Onio. February the 2nd, sister REBECCA BOSSERMAN, daughter of brother Daniel and sister Barbara Bosserman, aged 20 years, and 8 months and 1 day. Funerservices by Eld. J P Ebersole, from Rev, 14: 12-13. I J Rosenberger.

Fell asleep in Jesus, Feh, 1 in the Yellow Creek Church, Bedford county, Pa, sister POL-LY REPLOGLE, after a lingering disease of eonsumption, which she hore with ehristian fortitude and resignation, aged 66 years, 3 mos, and 14 days. Occasion improved by the brethren, from Rev. 14: 12, 13 and Rev. 3: 21.

Loonard Farry.

Died at Petershurg hospital, December 31, WILLIAM BRALLIER, son of brother D, and sister M, Brallier, aged 40 years, 3 months and 22 days, leaving a widow and children to H Clapper mourn their loss.

friend died at his residence on Meadow Branch, where his father, our brother Daniel Myers bad Holaman, aged 15 years and 7 days. lived .- The funeral occasion was improved by the brethren present hy some practical remarks on Acts 17: 30, 31.

Died in Whitley county, Ind. of typhoid fever sister MARGARET, the youngest daughter of brother Jacoh and sister Catharine METZ. She was a worthy member of the church for some years, and left strong evidence of her acceptance with God. Awhile before she died, she called her friends to her and told them she was dying, and going home to heaven, and bid them farewell. Age 22 years 4 months 19 days.

Rachel Calvert.

Also in the same neighborhood, on February 23, John A. Holler, oldest son of hrotber and sister Holler. Age 15 years 10 months 13 days. 1ra Calvert.

Died in Williams county, Ohio October 17, Henry David Yocum, aged 5 years 2 months and 13 days. Fnneral services by several brethren from Matthew 18: 4. Henry Worst.

Died at Arnold's Grove, Carroll county Ills. February 23, sister KATE, wife of brother Joseph P. STRICKLER, and daughter of brother Christian and sister Susannah Long, of Mt. Carroll, 27 years 2 months and 27 days. She leaves four small children, an affectionate husband, and a large circle of friends to mourn their loss, which is hut her eternal gain. Funeral services by bretbren Enoch Eby and J. Murrey from S M Eby. Heb. 9: 27.

Dica in Hocking county, Obio December 26, sister SALOMA BLOSSER, a consistent member of the Rush Creek courch, aged 51 years 7 months 18 days. Disease typhoid fever (4 others were sick in the same family for some 3 months). The occasion was improved by the writer and John Hunsaker. others.

Died in the Clover Creek church, Blair county, Pa. August 28, sister BARBARA BURGET, ren from John 5: 24-29.

Also January 7, in the Yellow Creek church, Bedford county, Pa. JACOB SNOWBERGER, father of the above, aged 67 years 7 months and 16 days. Disease pulmonary consumption. The deceased was baptized by the Mennonites shortly before bis death, and leaves a sorrowful wife, a sister, and two sons living, to mourn their loss. Occasion improved to a large concourse by the Brethren and Mennonites from Rev, 22: 12-14.

Also in the same church, February 8, HAN-NAH, daughter of brother John and sister Catharine KÖCHENDERFER, aged 6 years 3 months 14 days. Disease, supposed, spotted fever. Funeral discourse by the brethren from Matt. 19: 3-4.

Also in the same church, February 11, brother SAMUEL EBERLY, supposed from the same disease, aged 44 years 3 months and 6 days. He leaves a sorrowful wife, a sister, and 6 small children to mourn their loss. Occasion improved by the brethren from 2 Cor. 5: 1-4.

Leonard Furry.

Died in Richland county, 1lls. November 14, Amanda J., infant daughter of Hiram and Julia Holoman, aged 7 moths and 2 days.

Also, December 14, of the same parents, Eliza Funeral services on both occasions by brother

Michael Forney.

Died in the Yellow Creek church, Bedford county, Pa. January 22, Cordilla C., infant daughter of brother J M and sister Eliza Claar, JMC. aged 1 year and 2 months.

Died in Elkhart county, Ind. Fehruary 16, JOHN G. RULE, aged 76 years 8 months and 23 days. His complaint was a lingering one, be heing poorly for about six years. Funeral services by several of the brethren,

Died in the Sandy Creek church, Preston county, West Va. December 20, JOHN G. MEYERS, aged 64 years 11 months and 18 days. He was afflicted several years with an inward disease. He was a minister of the gospel, and was much beloved by all who knew him. The last time I saw him he told me he would not live till spring. I went to Ohio on a visit, and before I returned ho went to reap the re-ward of his lahor. His funeral services were performed hy brother J Beegbly and his son Jeremiah, from Luke 23: 46, a text selected J M Thomas. by himself.

Died in Bedford county, Pa. February 9, MARY A., daughter of brother Jacob and sister Christiana Fisher, aged 17 years 6 months and 15 days. Funeral services by the brethren from 2 Cor. 5: 10. H Hershberger.

Died in Dry Creek church, Lynn connty, Iowa, February 10, sister ELIZABETH FOCK-LER, aged 70 years. Funcral services from tho close of ch. 4 and beginning of cb. 5, 2 Cor. by brethren Moses Rogers and T G Snyder.

Also, in the same place, February 21, brother MOSES ROGERS, aged 49 years and 14 days He was formerly from Bedford county, Pa. He died of the lung fever being sick but six days He was a faithful minister of the gospel for 18 years. He was loved by all who knew him, and wife of Adam Burget, aged 35 years 9 months his daily walk and conversation were a light, and 11 days. Occasion improved by the bretb-indeed. He leaves a lonesome widow, and a son to mourn their loss. Funeral services from Rev. 14: 13, by the writer.

T. G. Snyder.

Died in Mansfield. Richland co. O. Sep. 30, friend MARTIN WISE, a son of br. C. and sister Wise, agcd 26 years. Occasion improved hy hrn. D. Focklar, Worst and the writer, from Amos 4: 12.

Died in hospital in Indiana, Jan. 7, DANIEL SWANK, aged 23 years, 5 months and 22 days. He was a son of friend Casper and sister Cathaarine Swank! of Richland co. O. Funeral services by hr. C. Wise.

Died in the Owl Creek church, June 21, 1864, sister MARY SPOHN, mother of (see below) David Spobn. She was a mother in Israel and was kind to all, and was greatly beloved and respected by all who knew her. Her age was 60 years, 7 months and 16 days. She died with the consumption. Funeral service by br. C. Wise and the writer.

Died at bis father's residence in Richland co. O. May 8, 1864, DAVID M. SPOHN, age 20 years, 7 months and 15 days. He died was typhoid fever. Funeral services by hr. C. Wise and the writer.

J. D. VEACH.

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TYRONE CITY, PA,

Prospectus

Gospel - Visitor,

FOR THE YEAR 1865, VOL. XV.

Our publication has been fourteen years before the Brotherhood and the world. And the editors propose to continue the work if the Lord seems to will it so, and prospers it. And we offer a new volume of the Gospel Visitor to our Brethren and to the public, and especially to all who love the Truth and a Christian literature. We do not simply offer it to such, but respectfully solicit their patronage. The character of the Visitor is generally known throughout the Brotherhood, and we are happy in the reception of the testimony from which we learn it has obtained the general approbation of the brethren who have been readers of it.

Our objects are two-fold. First, the promotion of the union, the purity, the edification, and the efficiency of the church. Secondly. to become an humble auxiliary to the Church in its work for reforming the world, and for spreading the blessings of Christianity. These objects are surely commendable, and in our labors to promote them, we hope we shall not fail to have the general ecoperation of the brethren, and friends of a pure Christianity.

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be but twelve cents a year. In publishing this prospectus, we appeal to our brethren and sisters, and to all our friends, for their aid to extend the circulation of the Visitor, and to obtain subscribers for the new Volume. We appreciate past favors, and are thankful for them, and hope to have them continued. Please respond to our request at an early day as it is very desirable that we hear from our subscribers before the first of December.

HENRY KURTZ, JAMES QUINTER.

Columbiana co., O October, 1864.

THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

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From DP Sayler, Leon Furry, Jos M Elliot, DM Holsinger, DR Leatherman, Jos Berkley, Jos Cover, JA Ridenour, RL Replogle, Isaac Kulp, Jac Reichard, Dan Leedy, Jac M Kauffman, And V. Hetrick, Henry Spicher, Susanna Sidle, Mary Ann Paytor, Seth Zug, DM Miller, John Smith, HH Bean, Dan Ebie Geo Flack, Jonas Beeghly, Conrad Kahler, Henry Bender,

WITH MONEY.

From Dan Earnest. M Coder. Upton R Waltz. C W Taylor. Dan Baer. Jac Tyock. Williams JP Nice. Peter Bashore. John Berkeybile. Ann Rowland. Abr Christian Shank. John J Mosser. John Brindle. J Wise. Jon W Blanch. Conrad Reber. Jon My. ers. Wm G Lint. John Custer. Got-lieb Raesh. John Souders. Wm Hol-singer. David G Wells. J H Bals-baugh. D D Sell. Thos S Holsinger. Joel Barnhart. JF Ross. A Hanson Senseny. David Kimmel. John Pfoutz. Abr Isaac Geiman. John Hartzler. David Bock. Lewis Kimmel. Jos M D Kimmel. Jos Grimm. James E Hilkey. E Williams. Dan Grow. Geo Row. H Davidson. Flickinger.

INQUIRY.

Brother Thurman, where are you? I would like to converse with you through pen and paper. Would to God more of us could observe the same rule. Perhaps some of those difficulties that are arising would vanish. Brethren, let us observe as much as possible, the good old rule of communing between "him and thee alone." Let us live by love.

P. D.

INFORMATION WANTED.

Hopedale, April 18, 186:
Brother Quinter:—If any one give us information of the whereabt of Henry Rusn, formerly of Mifflin (Pa., through the columns of the "Gpel Visitor," they will much oblige numerous friends, and he will also I something to his advantage.
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Vol. XV.

MAY, 1865.

No. 5.

The Baptism in the cloud and in the Sea.

Tertullian and Trine Immersion.

Dear Brethren: We believe, that according to the language of the commission, Matt. 28: 19, it requires three actions to constitute Christian baptism. We also believe, that the language is elliptical, and when the ellipses are supplied, it will read as follows: "Go ve therefore and teach ye all nations, ye baptizing them in the name of the Father, and ye baptizing them in the name of the Son, and ye baptizing them in the name of the Holy Ghost." When thus supplied, the construction is complete: the participle "baptizing" occurs three times, each time it signifies an action, and thus it is brought out more plainly that the commission does require three actions to constitute Christian baptism. Now, in 1 Cor. 10: 2. we have language of similar construction, reading as quotation. follows: "And were all baptized unto Moses in the cloud and in the sea." This language is also elliptical; and when we subject it to the same rules of analysis, it will be found as follows: "And were all baptized unto Moses in the cloud, and were all baptized unto Moses in the sea." When thus supplied, the in the sea.

Query 1. If this ellipsis is propcrly supplied, how, when, and where were they thus baptized?

2. If they were not twice baptized, how can we reconcile this language with the idea of one baptism unto Moses, and still quote the language of the commission in support of trine immersion?

3. If this ellipsis is not properly supplied, how can it be supplied in any other way, while we still supply the ellipses in the commission as we do?

Again, "Weiberg on Baptism," P. 231, in examining the testimony of the second century on the subject of baptism, quotes from Tertullian as follows: "We are immersed three times, fulfilling somewhat more than our Lord has decreed in the gospel." As I have not Tertullian's writings, I wish to know-

Whether this is a correct 1.

2. If it is, how are we to understand it? By being immersed three times, what did they fulfill more than our Lord decreed in the gospel?

W. B.

REMARKS.

The language of the apostle in eonstruction is complete, the verb reference to the baptism of the Is-"were baptized" occurs twice, each raelites in the cloud and in the sea time it denotes an action, and thus reads as follows: "Moreover, breththe meaning of the text seems to be ren, I would not that ye should be that they were twice baptized unto ignorant, how that all our fathers Moses, once in the cloud, and once were under the cloud, and all passled through the sea, and were all

GOSP. VIS. VOL. XV.

baptized unto Moses in the cloud baptized into the profession of and in the sea." 1 Cor. 10: 1, 2. Christ's laws and doctrine, in Rom. And the conclusion of the passage 6: 3, and Gal. 3: 27." Dr. Dodseems to be elliptical, and when the dridge thus paraphrases the 2nd. ellipses are supplied, it will read, verse: "And this was so wonderful "were all baptized unto Moses in the and solemn an event, that I may cloud, and were all baptized unto say they were all baptized into Mo-Moses in the sea," as the brother ses, that is, initiated into the prosuggests. And while this language fession of that religion which he suggests two occurrences, or two was to teach them from God, in baptisms as it seems to do, the con- the cloud and in the sea. God did, neetion in which this language as it were, solemnly receive them occurrences alluded to, favor the and they, by following his miracusion when we read the passage pendence upon him, and entire subyears ago, without any design to jection to him." make it harmonize with the language of the commission.

gations Baptism imposes upon Christ- history thus records the event: "And ians, in Vol. XI, No. 5, of the Gos- Moses stretched out his hand over pel Visitor, we dwelt at some the sea; and the Lord caused the length on the passage under consid- sea to go back by a strong east eration. We shall here make a wind all that night, and made the quotation from that article bearing sea dry land, and the waters were upon the ideas we wish to suggest, divided. And the children of Isra-

pressed into the baptismal contro- upon the dry ground: and the waversy to prove the mode or action ters were a wall unto them on their of baptism. But whatever use is right hand, and on their left." made of the passage bearing upon Ex. 14: 21, 22. The view presentthe points at issue in this contro- ed to the Israelites in the Red sea versy, we do not think that the was one of awful grandeur. The apostle here designed to teach the waters were gathered together on mode or action of baptism, but the each side of them as crystal walls. obligations connected with it. It was night when they crossed the Bishop Pearce as quoted by Park- sea. And the only light they had hurst has the following in reference was "the pillar of fire and of cloud." tized into Christ, and signifies to be with all the sublime seenery ex-

stands, and the Bible history of the under protection, as his people; This was our impres- lous guidance declared their de-

But let us examine this baptism of the Israelites in the sea a little In an article of ours on The obli-more carefully. A passage in the passage is frequently el went into the midst of the sea to the text: 'They were baptized The light from this fiery pillar (not unto, as our English version falling upon the crystal walls of has it, but) into Moses, i. e. into the the passage, must have produced a covenant, and into the obedience to seene of indescribable sublimity! those laws, which Moses delivered Here were the hosts of Israel in the to them from God; so Baptizesthai midst of the sea on dry ground, eis Christon is rendered to be bap- with the watery walls on each side,

posed to their admiring view! [acknowledged his divine authority, What must have been their feelings! they recognized the obligations Those were no doubt as indescriba- they were under to obey those ble as the scenery without. They commandments and ordinances, and were overwhelmed with a profound were thus baptized into Moses in sense of the presence of God! What the sea. under these circumstances that they were so deeply impressed with the divine authority of Moses and the presence of God, as to have proobedience. And they, no doubt, was the production of God, and felt within themselves, the feelings, showed that he was with them to if they did not audibly express protect and guide them. And the them to Moses, which they felt on divine authority of Moses could not another occasion, when "they an- be resisted; they therefore received swered Joshua, saying, all that his teaching as from God, aeknowlthou commandest us we will do, edged the obligations they were and whithersoever thou sendest us, and with those holy purposes, to follow him and obey him, they gave them commandments and or- are said to have been 'baptized indinances, and as they in the Red sea to Moses in the cloud, "

power but his could have wrought A similar view is to be taken of the wonderful miracle! It is true, the baptism in the cloud. When a strong east wind "caused the sea the Israelites left Egypt, God gave to go back," but who but the Lord them a pillar of cloud to direct them could cause that wind to do what in the way and to answer different it never had done before? It was purposes. In the day time it assumed the character of a covering to protect the people from the scorching sun, and in the night it was a pillar of fire, to give them duced within them that feeling light. When they encamped, it which is likewise attributed to hovered over them on the tabernathem afterwards when it is said, ele; when they ma ched, it went "And Israel saw that great work before them. But when the Israwhich the Lord did upon the clites went through, the Red Sea, Egyptians: and the people feared this "cloud went f rom before their the Lord, and believed the Lord, face and stood behind them : and, and his servant Moses." It was it came between the camp contain then while they were in the sea Egyptians and the camp of Law and surrounded by such demon-rael; and it was and and darkstrative evidences of the divine ness to them, but it gave light by presence, and of the divine author- night to these: so that the one came ity of Moses, that they were bap not near the other all the night." tized unto or into Moses. They Ex. 14: 19, 20. Such were the nafelt that as Moses had done what ture and purposes of this wonderful no mere man could do, he must be cloud. It was a striking symbol possessed of supernatural power, and of God. Alnd when the Israelites commissioned by God, and therefore looked upo n the cloud, and contembe worthy of their regard, and his plated it with attention, they could commandments deserving of their not resist the conviction that it

looked upon as being united togeth-er, and the Israelites being in them, der the cloud. "Then a cloud covwhen thus united, were then and ered the tent of the congregation, there baptized unto Moses. But and the glory of the Lord filled the the conjunction or connective and tabernacle. And Moses was not in the phrase "in the cloud and in able to enter into the tent of the the sea," does not connect the congregation, because the cloud words cloud and sea, but the senten- abode thereon, and the glory of the ces, they were baptized unto Moses in Lord filled the tabernacle. the cloud and they were baptized unto when the cloud was taken up from Moses in the sea, which favors the over the tabernacle, the children of idea that there was a two-fold ae- Israel went onward in their jourtion or two baptisms. The apostle ney: but if the cloud were not tasays, "all our fathers were under ken up, then they journeyed not till the cloud." Now when were they the day that it was taken up. For under the cloud? Was it when the cloud of the Lord was upon the they were in the sea? It appears tabernacle by day, and fire was on not from the reading of the history, it by night, in the sight of all the "And the angel of God, which went house of Israel, throughout their before the camp of Israel, removed journey." Ex. 40: 34-38. and went behind them: and the We see then that there was a pillar of the cloud went from before time when they were under the their face, and stood behind them. cloud. And does not that time seem to And it came between the camp of correspond best with the time when the Egyptians and the camp of Is- they were baptized in the cloud? It rael. Ex. 14: 19, 20. Then when appears to us it does, as the apostle the hosts of Israel passed through says, "they were all under the the sea, the wonderful cloud which cloud." And may we not then with had so long accompanied them, was propriety admit, as the apostle's not before them as it had been du-language when literally construed ring their journey, neither was it seems to suggest, that Israel in beabove them and they under it as ing baptized "in the cloud and in was the case at some time according the sea," experienced a twofold bapto the apostle's language, for he tism? says, "all our fathers were under the cloud," but it was behind them, primitive mode of Christian immer-Then as they were not under the sion, although not in itself sufficient cloud at the Red Sea, it seems some- to settle the matter it being only what doubtful whether that was human testimony, nevertheless the special time referred to by the must be regarded as important corapostle when they were baptized in roborative testimony, since the cloud. They were then and lived so near to the apostolic age. there baptized in the sea, for "they He was an elder in the church of went into the midst of the sea," Carthage and was born about the and as Paul says, "they all passed middle of the second century. through the sea."

The cloud and sea are commonly We shall now refer to a time and

Tertullian's testimony to claim him as an important witness to the primitive and scriptural no special design in view in mismode of administering the ordinance of Christian Baptism by trine immersion. Those who administer that ordinance by a single immersion, endeavor to weaken his testimony to the Scriptural authority of trine immersion, by making him claim no more than traditional authority for it; and not only so, but represent him as saying that it is more than the gospel requires. We think Tertullian, in regard to this matter, has been misunderstood, and hence misrepresented, and thus the weight of his testimony to trine immersion unjustly diminished. Such is the conclusion we have arrived at upon a careful investigation of the subject, and we shall give the reasons which have led us to this conclusion. The brother, in presenting this subject to us for our consideration, alludes to Weiberg's work on Christian Baptism, as containing Tertullian's testimony in the following words: "We are immersed three times, fulfilling somewhat more than our Lord has deorecd in the gospel." P. 231.

Writers generally in defence of immersion as the primitive mode of baptism, quote Tertullian as a witness to the truth of their doetrine. And as they practice baptism by immersing the eandidate but once, they use Tertullian's testimony as it is now commonly understood, to disprove trine immersion.

Dr. Wall in his History of Infant Baptism, is probably the first writer who quotes Tertullian's testimony to immersion, which we are about tion as he found it elsewhere. examining, with a wrong construe- Dr. Fuller of Baltimore, in his

representing Tertullian's meaning. Dr. Gale charges Dr. Wall with errors in his translations of the Ancient Fathers. And not being partieularly concerned about Tertullian's meaning, he may have failed to get it and then failed to give it correctly in his translation. But whatever the cause was, he seems to have failed, as others have since, of giving Tertullian's true meaning.

We shall now give the quotation as we find it in Dr. Wall's History of Infant Baptism, Vol. II. P. 420. "When we come to the water, we do there (and we do the same also, a little before, in the congregation) under the hand of the pastor make a profession that we do renounce the devil, and his pomp, and his angels. Then we are three times plunged into the water: and we answer some few words more than those which our Savior in the gospel has enjoined." We shall give the connection hereafter. Let this for the present suffice. These are Tertullian's words which are so construcd as to mean as Weiberg has it. "We are immersed three times, fulfilling somewhat more than our Lord has deereed in the gospel." Weiberg's quotation is precisely the same as that of Hinton in his History of Baptism, P. 157. And as the words quoted by Weiberg are exactly the same as those of Hinton, the probability is they are taken from Hinton. He may have read the original, but have taken the quota-

tion upon it. Although he was in book on Baptism, after quoting favor of immersion, he did not prae- from ancient writers, makes the foltice it, and therefore he perhaps had lowing remarks: "In some of the notice a reference to 'trine immer-ry in other observances, which, sions,' the candidate being immersed without any Scripture document, three times. This, however, was we defend on the ground of tradiconfessed to be an addition to the tion alone, and by the supports of original act enjoined by Christ. consequent custom. In fact, to be-Tertullian declares that it was 'do- gin with Baptism, when we are ing somewhat more than the gospel about to come to the water, in the required." What is a little singu-same place, but at a somewhat lar concerning this quotation of earlier time, we do in the Church Dr. Fuller is, that he makes no refer- testify, under the hand of a chief ence to the place in Tertullian's minister, that we renounce the devworks where it may be found, il, his pomp, and his angels. Then though in several quotations from are we thrice dipped, pledging our ancient authors standing in imme-selves to something more than the diate connection with this, he gives Lord hath prescribed in the Goshis authority. The probability is pel: then, some undertaking the he never read it in Tertullian, or he charge of us, we first taste a mixwould have referred to the place. ture of honey and milk, and from The Dr. makes a strong assertion that day we abstain for a whole when he says, in speaking of trine week from our daily washing. immersion, "this, however, was con- The sacrament of the Eucharist, fessed to be an addition to the origi- commanded by the Lord at the time nal act enjoined by Christ." presume he has reference to what is incorrectly attributed to Tertull-break, and from the hands of no ian, having fallen into the error others than the heads of the Church. that others have, concerning his views of trine immersion.

We have a good copy of Tertullcomplete works have never been translated into the English lanthem was made at Oxford, England, some years ago, and this we have. From this we will now quote the which use is made, prejudicial to trine immersion, by writers who practice the single immersion.

When speaking upon the subject of tradition, he says: "Let us enquire whether none, save a written tradition, ought to be received. Certainly we shall deny that it thou requirest a law in the Scrip ought to be received, if there be no tures, thou shalt find none;

above quotations my readers will precedents to determine the contra-We of supper, and to all, we receive even at our meetings before day-We offer, on one day every year, oblations for the dead as birth-day honors. On the Lord's day we ian's entire works in Latin. His count it unlawful to fast or to worship upon the knees. We enjoy the same freedom from Easter Day guage. A translation of a part of even unto Pentecost. We feel pained if any of the wine, or even of our bread, be spilled upon the ground. In all our travels and passage in Tertullian's writings of movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down in sitting down, whatever employment occupieth us, we mark our forehead with the sign of the cross.

"For these and such like rules if Tra dition will be pleaded to thee as something more than the Lord hath originating them, custom as confirming them, and faith as observing them. That reason will support tradition, and custom and faith, thou wilt either thyself perceive, or learn from some who hath perceived it."

On the above passage from Tertullian, two prevalent ideas are the latin word respondentes, the founded, which we think are not word used by Tertullian, plainly warranted by his language when properly construed. 1, The idea something that was done before given by Weiberg and Hinton in baptism, and not to baptism itself. the following language: "We are since the immersions in baptism immersed three times, fulfilling can with no propriety whatever somewhat more than our Lord has be called a pledging or promising or decreed in the Gospel." Dr. Fuller answering, while the renunciation alludes to the passage in the following words: "Tertullian declares an answering. We are much surthat it was 'doing somewhat more prised that the phrase pledging ourzein its Meaning and Use. P. 117.

ian's words when taken in their trine immersion. proper connection, will justify this construction. "Then are we thrice dipped," says Tertullian, "pledging the Lord hath prescribed in the Gospel." And what was it that Tertullian declares was done, that was more, than what was prescribed in the Gospel? It was two immersions in Baptism, Weiberg, Hinton, guage does not convey that mean-Holy Ghost." Matt. 28, 19. ing. "We renounce the devil, his understood Tertullian pomp and his angels. Then we are This was his meaning.

prescribed in the Gospel." very evident it was the renunciation of the devil, his pomp and his angels, and not trine immersion, that was more than was prescribed in the Gospel. The words pledging, promising, and answering, all of which are used as translations of show that they have reference to can, and indeed it is a pledging or than the Gospel required." Fuller selves to something more than the on Baptism, P. 97. Dr. Conant Lord prescribed, used in the connecquotes the passage thus: "Then are tion in which Tertullian uses it. we three times immersed, answer-should ever have been understood ing somewhat more than the Lord by intelligent men as referring to prescribed in the Gospel." Bapti-trine immersion, when it so manifestly refers to something else-to Now let us see whether Tertull- the renunciation connected Such an idea must have been obtained at first from a careless reading of the passage, or from another cause renderourselves to something more than ing the mistake still less excusable.

The Oxford translator of Tertullian, from whose translation have quoted the passage at length, in an explanatory note upon the words "pledging ourselves to something more than the Lord hath and Drs. Fuller and Conant would prescribed in the Gospel" says, "the have us to understand that Ter- whole Creed, not the single confestullian meant. But surely his lan- sion of the Father, the Son, and the thrice dipped, pledging ourselves to examination of his language, and a knowledge of the ceremonies that From Tertullian's language relsion.

renunciation.

the devil, and his angels, and his pomp, devil, his pomp and his angels. promising something more than the Then are we thrice dipped, pledg-Lord prescribed in the Gospel; af ing ourselves to something more ter which, we are immersed thrice." than the Lord hath prescribed in We think it must be apparent to the Gospel: then some taking the every candid, reflecting, and intel-charge," &c. It will be seen that ligent person, when looking at the he then proceeds to enumerate a words of Tertullian, "pledging our number of ceremonies which he selves to something more than the says "tradition originated, custom Lord hath prescribed in the Gospel," confirmed, and faith observed," taken in the connection in which in relation to which he says "for they occur, that his words are mis- these and such like rules if thou understood and misapplied, and that requirest a law in the Scriptures, injustice is done to trine immersion, thou shalt find none. Tradition when those words are made to con- will be pleaded to thee as originavey the idea that trine immersion ting them." Now the question is something more than is pre- arises, did he include their trine imscribed in the Gospel. That this mersion in the phrase "for these and could not have been his meaning such like rules?" We think he did will appear still more evident when not. Did we find no reference to we examine other references to trine immersion any where else in trine immersion, which ocenr in Tertullian's writings, even then it Tertullian's writings. Those ref- could not be proved from his reerences will be brought forward in marks quoted above, that trine imdue time.

accompanied baptism in the time of ative to tradition, already quoted at Tertullian, must lead to this conclu- length by us, another idea has been drawn, and one we think conally The Savior gave no specific form foreign to his design and meaning of renunciation, although it appears as that which we have been examthere was some confession required ining. It is the idea that he deby the apostles. And as no formal clares there is no Scriptural authorrenunciation was given by the ity for trine immersion, and that he Lord, the renunciation of the devil, classes it among ceremonies for and his pomp, and his angels, was which no authority is claimed but something more than the Lord had tradition, with the design of giving prescribed in the Gospel, and had it the same and no other authority. not the written law of the Lord to Let the reader refer again to the recommend it, although there were language of Tertullian. He says, satisfactory reasons for the Church after introducing the subject. In observing it, or some other form of fact to begin with baptism, when we are about to come to the water, A friend has kindly favored us in the same place, but at a somewith the following translation of what earlier time, we do in the the passage in Tertullian which has Church testify, under the hand of a been misunderstood: "We renounce chief minister, that we renounce the mersion was classed by him with

the rules that tradition originated. those passages have been so con-If we class trine immersion with such things as tradition originated, them? He says, "to begin with baptism," and thus evidently has baptism with the trine immersion and all that follow, and we cannot with propriety class trine immersion with the traditionary rules he mentions without we do baptism also. And then he mentions also the Sacrament of the Eucharist, or the communion, in his remarks upon traditionary rules. And shall we say that Tertullian affirms there is no written law for the com. munion? We might with about as much propriety say this, as to say he affirms it of trine immersion, when we take all his testimonies commission. into consideration.

mersion itself that Tertullian says esy of Praxeas. His heresy conbaptism, such are we dipped," would dipping then rection, promising he would send have been classed with what he the promise of the Father; and lastwhy understand the trine immer- immerse into the Father, and Son. As he purposed to enumerate some for we are immersed for each name, things that were done in connection into each person, not once, but with baptism, it was very natural for him to tell how baptism was performed without designing to have the mode understood to be in the same class that the other things were in.

We shall now introduce other passages from Tertullian to prove that his meaning in the passage of his works already referred to, has

strued as to represent trine immersion as something more than the why not class baptism itself with Lord has prescribed, and as having no written authority.

"For the law of immersion was enjoined, and the form prescribed; 'Go said he, teach the nations, immersing them in the name of the Father, and of the Son, and of the Holv Spirit," (Lex enim tinguendi imposita est. & forma praescripta. Ite, inquit, docete nationes, tinguentes eas in nomen Patris & Filii & Spiritus Sancti.) P. 263. We give the Latin as it is in the ancient copy from which we quote. It will be seen from this language that Tertullian understood form of baptism to be taught in the

The next passage we shall quote It was not baptism or trine im- occurs in his book against the herthere was no Scripture for, but sisted in denying the existence of certain things that accompanied more than one divine person. Teras the giving tullian zealously and powerfully of milk and honey and abstain-opposed his doctrine. And in his refing from the bath. Supposing that utation of the doctrine of Praxeas, instead of saying "then are we he uses the language of the comthrice dipped" he had said "then mission, and says: "After the resursays tradition originated? If not, ly, commanding that they should . sion as being in the same class? and Holy Spirit; not into one name, thrice."

Post resurrectionem spondens missurum se discipulis promissionem patris; & nonissime mandans ut tinguerent in patrem & filium & spiritum sanctum, non in unum. Nam nee semel, sed ter, ad singula nomina in personas singulas tinnot been properly understood, when guimur." P. 659. It is evident

from this language of Tertullian in And can we suppose that Tertullian connection with the commission, believed the commission required that he understood the commission but one immersion, and yet practo require three immersions. If he ticed trine immersion because tradid not, where was the relevancy dition taught it, preferring the auor applicableness of his argument thority of unwritten to written law against Praxeas? Praxeas contend- when they conflict with each other? ed for the existence of but one per- Again; It is not the doctrine of son in the Godhead, while Tertull- traditionists that unwritten law or ian maintained the doctrine of a tradition conflicts with the written, plurality of persons, and argued for but that the former is merely an ada plurality of persons, from a plu-dition to, and explanatory of the rality of immersions, quoting the latter. language of the commission. In We are then led to the conclusion other words, he reasoned that as from Tertullian's testimonies relathey were immersed according to tive to trine immersion, that this the commission three times, and in was the mode of immersion prachis own words, for each name, into ticed in his time, and that he beeach person, therefore, there must be lieved it to be taught by Christ in a plurality of persons in the God-the commission. And, consequenthead, and not one only as Praxeas ly, those writers who have reprecontended. It would be strange sented him as saying that trine imindeed that Tertullian should ever mersion is more than the Lord has in his refutation of the doctrine of decreed or prescribed in the Gospel, Praxeas, have referred to the prac- and that there is no Seriptural antice of trine immersion in connecthority for it, have misunderstood tion with the language of the com- and misrepresented him. And what mission, as he did, and yet believe shall we think of the following that the commission required but declaration of Alexander Campbell, one immersion. much logical accumen, or discrimination of mind to throw himself thus into the hands of his adversary. Praxeas would have retorted or thrown back the argument upon him thus: "You believe the commission prescribes but one immersion, while you practice three according to tradition. I will take you on your admitted meaning of the commission, and claim the one immersion as an argument for my doctrine of but one person in the Godhead, declaration, we cannot but think as you claim the three immersions that he has taken an ex parte or of tradition as an argument for partial view of Tertullian's testimo-

He possessed too in view of the conclusions we have been led to in our examination of Tertullian's testimonies upon the subject of trine immersion? tullian denies that three immersions (not one immersion) had an ancient origin." See his Debate with Dr. Rice, P. 258. In the absence of any evidence which Mr. Campbell does not give to prove the declaration, and with the testimony that we have found in Tertullian's writings, that seems to invalidate that yours. Tertullian would have help-nies upon trine immersion, and has ed his adversary by such a course, with other men misapprehended

some of Tertullian's remarks have ently put it into the hands of anothbeen misunderstood, and the wrong idea attached to them has become stereotyped or fixed, and when he is read, his real meaning is not perceived, the minds of many being prejudiced by that wrong idea.

The translator of Tertullian in reference to him, remarks, "His testimony to facts and doctrines, to the rites of the Church, is of course always of the highest value." And as his testimony to trine immersion has been invalidated by a misconstruction of his language, as we think, we have thought it proper to examine the subject, and have done And we now give our readers the result of our investigation, wishing to afford every facility we can to all who are asking "for the old paths."

Q.

For the Visitor. NON-RESISTANCE DEFENDED.

Government is necessary, it is right and good, and it cannot exist without law, and law must be supported by the sword. No law would be regarded without the sword was with it. All officers in the government are supported by the sword, and their duties discharged by virtue of its power. is plain then that if the New Testament forbids the use of the sword to christians, it must forbid them to hold office in the government;for these all belong to the same kingdom, and are supported by the ask their own when they demand it same power. If they cannot exer- of us. We recognize and acknowlcise this duty themselves, then they edge the authority of the governcannot consistently delegate it to ment over our bodies, and all we

The fact seems to be this: use the sword, they cannot consister to use for them. The true principle of non-resistance, therefore, separates its possessor entirely from the kingdom of this world. They are in the world but not of the world, and as they are not of it, 'so they have no right to take part in its affairs, or seek redress at its hands for any grievances they may have suffered from any source or from any cause. It would be unreasonable that they seek protection or assist in electing officers, or make in any shape laws, or direct the policy of a foreign power, especially if they will not share the burden and responsibility of its support or defence in the hour of danger. They live in the kingdom of this world by its tolerance; and if the world think them worthy to dwell amongst them in peace, and let them enjoy the rights and privileges of citizens, they accept the favor with gratitude, and are in duty bound to be obedient to all their laws and regulations, and to pay all taxes, duties, fines, or whatever rates or levies the government may see fit to impose upon them. This duty the apostle Paul says, we shall make conscience of, not from fear of the penalty which would follow a refusal, but for conscience' sake. The kingdom of this world has power over the things of the world, and whatever portion of its goods we have possession of, when they ask it of us, it is our dnty to give it. It is theirs, and they only another. If they cannot themselves possess. When government demands our personal service, in any ers for protection from suffering, or matter which is contrary to what to redress any grievance they may God's word teaches, we may resign suffer; who will serve in what are our bodies into their hands, to bear called civil offices under the powwhatever they see fit to visit upon ers that bo, or who will vote for contrary to Paul's teaching. obey them where God has forbidden, we cannot. Therefore submission is the only course we can pur-stitutes to go and do that for them,

ernment for the course it has pursued, or is now pursuing. We do not pretend to say whether its for them and in him they trust. course to the south has been just or unjust. Herein the wisdom of God is displayed. The duty of his children is the same, whether they live heart and affections are with their north or south, or whether the government has dealt justly or unjustly, whether the rebellion is justifiable they are carnal, so they resort to or unjustifiable. Their duties cannot be affected by what the world does. We have hitherto been well contented under the power which has dominion over us. We acknowledge that it has been an orgrateful for the favor it has hitherto shown us, and feel it to be our duty to pray the Lord for his blessing upon those who have been instruments in his hand in dispensing this great favor; and that he will further endow them with wisdom and discretion so that they may be able and above all that he may give thom grace to know his truth, and a willing mind to obey it.

this world as to appeal to the pow- ance is that God is the portion of

Resist we dare not, it would be officers to make or execute laws in And the kingdom of this world; or such as will not go to the battlefield themselves, but will hire subwhich they say they dare not do We find no fault with the gov-themselves. True non-resistants do not put their trust in an arm of flesh. God has promised to care

The world has not this trust in God: their all is in the world. their treasure is earthly, and their treasure on earth. To preserve this treasure is their object, and as carnal means to affect their end. This is natural and reasonable, and so long as they resort to fair and honorable means are not at all to be censured.

Since the commencement of the dinance for good to us, and feel present war, when the war department called for fresh levies troops, and when our own state was threatened with invasion, people have collected money to arm and equip millitia for local or state service, and also for bounty to induce men to volunteer in the National service. This is not inconsisent to discern what is right and just for the world, or such as profess that it is the duty of christians to take up arms in defence of their rights and country. But it is cer-We do not recognize those as true tainly inconsistent in those who non-resistants who profess to have profess to be non-resistants to pay, conscientious scruples about bear- or arm others to go and do what ing arms, and yet identify them- they say is wrong for themselves selves so far with the kingdom of to do. The principle of non-resistthe believer, and no harm can befall erate seriously. But how can those who trust in him. If he those who profess to be disciples suffers them to be robbed of their goods and property, they do not look upon it as being necessarily a harm to them. God has said all things must "work together for good to those that love him."

This consideration produces an exercise in their minds which will bring peaceable fruits of righteousness from the chastening of the Lord. God has given them the Holy Spirit and this affords joy, comfort, and consolation under any bodily affliction or deprivation with which they can be visited. They can therefore thank God that he has given them a treasure which man can not take from them. Christ says we shall "be wise as serpents and harmless as doves." The dove will flee from the falcon till it is captured, when it submits without resistance. It would seem as if the disciples of Jesus, might use their natural reason or ingenuity to escape eapture or injury from their enemies, but must be harmless when captured, and never prevent capture by defence. They may flee or secrete themselves, but never resist evil by any wrong means.

There is at the present time quite an excitement in the country on account of the pending draft. Meetings have been held in the means to induce men to enlist so as to make up the quota of men remany are induced to engage in it gressing his command, or violating sideration for the feelings of their brought the highest honor to his

of Jesus Christ, and say as such, Christ has forbidden them to fight, join in with our opponents and pay men to go and fight for them or in their stead? Any one can see that there is no consistency here. If it is wrong for me to go, it is wrong for me to pay another to go

One of two motives must induce men to engage in this course, either to place men in the army to fight, or else to avoid the inconvenience, or save money by getting the substitute cheaper than the commutation fee. True reliance upon God (which every christian should have) will cause us to adhere elosely to his word or commandments with full assurance that he will make a way to escape without violating principles of his gospel. But in saying God will make a way to escape, I do not wish to be understood that he will make such a way that we will escape without personal inconvenience and suffering. God has suffered some of his most faithful children to be severely tried by personal affliction, but yet he sustained them in faith and love, so that they could overcome and bear what to our natural sense, would seem impossible to endure.

The work which God has wrought sub-districts to devise in the soul of the believer, is what he has promised to protect, and this is the believer's most precious treasquired for each township. This is ure; and he is willing to sacrifiee all right, and proper in men who do every thing else rather than lose not profess to be defenceless; and this or dishonor his God by transfrom motives of humanity or con- the principle of his gospel. God has neighbors upon whom it would op-name by the suffering of his children, and should we shrink from tend making of it. If I buy propany thing that would bring honor erty with a ground rent or lien of to the name of our God? If we any kind on it, that part or amount have not the confidence that God is not mine any more than if I had will support us in faith, and strength- not bought the property. I have no en us so as to enable us to be faith- right to withhold the payment of ful, we dishonor God by unbelief, that money any more than I have and if we are not willing to endure a sum of money that I have borrowthe loss of all things for his sake, ed, or any other debt contracted. Christ.

to all their dues.

all the estate or property we own powers.

we cannot be true disciples of Jesus Thus it is with land and all property.

It is nrged that we pay the com- The government originally ownmutation fee and the war tax and ed all the land. It sold it to settlers that these are used for war purposes under its patent. They hold it on and that the case is parallel with condition of paying such rates and that of paying to induce volunteer-levies as the government may deing or buying substitutes. The mand. Then when we pay whatworld does not profess to be willing ever tax is asked of us, we only to suffer loss and inconvenience if give to it its due, as we would pay it can be avoided by personal resist- any other debt due. And for this ance or defence, when they take reason Panl says, "we shall do it such measures as before alluded to. for conscience' sak ." Every hon-They aetrationally and consistent- est man makes conscience of withly. The government is founded on holding anything which is due to this principle, and cannot exist with- another, and so every true christout the sword, and whenever neees, ian makes conscience of returning sity requires, it must use the sword, his property fairly and faithfully to and Paul says, "for this purpose the officers of the government, and we also pay tribute." It is due to punctually paying what it requires the government, and we shall pay of him with as little right to ask or inquire what use they design ma-The commutation fee, and what king of it, as they have to ask what is called war tax, is no more war use the person proposes to make of tax than any other tax we pay to the money he has borrowed of us. keep up the government, and I am There is therefore a very great diffno more violating my non-resistant erence between what we pay volunprinciples if I pay one, than I do if tarily, or without sanction of law, I pay the other. I have said before and what we pay on demand of the

we hold only by the tolerance and If a person comes to me and soanthority of the powers that be. licits a donation as a bounty to in-The civil powers have authority duce men to volunteer in the army, over all property, and have right to or to equip men to go and fight, by demand so much of it as they have giving it I give a testimony that need of. This we acknowledge, I have an interest in, and desire the and have no right to refuse giving eause to progress, when at the same it to them, or to ask what use they in time I do not know that I am not God designs to do. But if I owe a God, mere words cannot please man a sum of money as a debt, and Him. Perhaps amid the sound one he comes and demands it, and tells whisper of taith ascends; it has me he intends it to arm and equip himself to go to war, I have no love to Jesus; it is the whisper of a right to withhold payment, it is his own, and he has a right to do with it as he pleases. I would make no difference between paying a man to go to war, or going myself. I would not consider that I would gospel in one ease, than the other. Neither do I consider that I am any more violating the command of the Whose kindom is it for which we field, or a soldier in the ranks, than Creator? I do if 1 serve as Sheriff of the county, or Justice of the Peace, or cast ways been since He spoke the my vote for member of Congress, world into being. Man's sin and Governor, or President of the Uni- rebellion did not, and could not, ted States. And I would not make shake the throne of the Almighty, one iota more conscience in one case or alter His right to possess the than in the other. I say more; thing which He, had made. Is it they that vote for officers in the the kingdom of God as supreme government and use its power and Governor and Director of all things? authority to protect their rights That kingdom has also comeand property, or appeal to law for could never cease to be. There justice, and yet refuse to defend the have been men so foolish as to degovernment in the time of need, clare that God, having made the are neither faithful to the kingdom world and put man into it, left it to of Christ, nor that of this world.

H. D.

"THY KINGDOM COME."

BY T. GEORE BELL, D. D.

These words sound forth many thousand lips-alas! from left man to work out his own evil far more lips than hearts. stand connected in God's word with daily experience of every enlightenthat sweetest of exclamations, ed man, declares the very opposite "Our Father!" Vast assemblies of of all this. God exercises an allmere professors repeat them. Hun- pervading providence. There is no dreds ebant, to the peal of the or- such thing as chance in the world.

arming men to fight against what | Where the heart is not right with, come from some heart filled with babe in Christ, "Thy come."

This is prayer; it is the voice of the child which enters the ear of THE FATHER.

What a contrast between this acany more violate the spirit of the eepted voice and the lip-service of the ignorant multitude of formalists!

Savior if I serve as a general in the pray? Is it the kingdom of God as

That kingdom has come, has almanage all its own affairs by the power of certain fixed principles which He put into it. Others, equally deceived, have said that when man brought sin into the world God turned His back upon it, from and, seated in some far-off glory, They designs. The word of God, and the gan, the words, "Thy kingdom come." God's omniscient eye ranges

through the universe-takes it all it to reign. The Father has given up in a glance, yet watches the very sparrow falling to the ground.

The words, "Our Father" give us the key to the meaning of the prayer, "Thy kingdom come." It is not the creature's prayer for the kingdom of the Creator, but the child's prayer for the kingdom of the Father. Still more correctly, it is the prayer of the disciple of the Lord Jesus for the kingdom of his one Master and Lord. The children of God are a new family, made up of individuals separated from the race of Adam. No mere outward right avails anything, or any mere profession, neither work of human hands nor device of human hearts. It is a "new ereation." The children are born of God, even by the regeneration of the Holy Spirit. Consequently they are a new race, being brought into union with the Lord Jesus Christ.

sovereign,

all power and dominion to the Son, and the petition we are considering is the cry of the joint-heir who longs to enter upon the possession of his inheritance.

Much that is written and spoken in these days about the universal fatherhood of God is most delusive, for it smooths down, in the deceived heart, the barrier which sin has made between the Holy God and the fallen, degenerate, and guilty human family. We must meet God in Christ before we ean call Him "Our Father." and we must be thus heirs of the kingdom before we can truly desire that kingdom to come.

The prayer is in itself a proof that the kingdom has not come yet. Christ has the right to reign, and, in a certain sense, He is reigning, having now all power both in heaven and earth; but in another and Man's religion never comes up to most important sense He is not this. He cannot understand relativeigning, for He has not yet manitionship to God. He only, as the festly taken to Himself the throne. creature, attempts to appease the He sits upon the Father's throne, Creator. It is only the man who according to that we read, "Sit thou has been BORN AGAIN who can cry, at my right hand, until I make thine "My Father God!" Vital Christi- enemies thy footstool." The prophanity is founded upon God's own ecy of Daniel remains yet to be acrevelation. This is a declaration of complished: "The Son of Man came distinguishing grace, with the clouds of heaven, and came calling out a family, and giving to to the Ancient of days. And there each member of it a new life, quick- was given to Him dominion, and ening him-who had been up to glory, and a kingdom, that all people, that moment dead-into the risen nations, and languages, should serve life of the living Christ at God's Him. His dominion is an everlastright hand. Christ is the head of ing dominion, which shall not pass the family; it is by Him that the away, and His kingdom that shall not family is gathered together, through be destroyed." The fulfillment of Him we receive the adoption of that Scripture will be also the acsons—we are joint-heirs with Him complishment of another revelation: -His kingdom is ours, and we shall "The kingdoms of this world are possess it with Him when He takes become the kingdoms of our Lord, and ever and ever."

We may think of the kingdom under two aspects; its internal and spiritual development, and its cxternal and complete manifestation. The first is now in process of accomplishment by the power of the Holy Spirit; the latter will be hereafter accomplished by the presence and power of the Lord Jesus Christ at His coming. Jesus once said, "My kingdom is not of this world." He evidently meant to declare that the power to establish it was not earthly. By no human power or worldly influence was it to be set up. If He had meant that His kingdom would never be set up in this world, He would have been contradicting many Scriptures. This He could never do.

The two aspects of the kingdom are-I. INTERNAL OR SPIRITUAL. "The kingdom of God is not meat and drink," that is, mere external observances or works, but righteousness, and peace, and joy in the Holy Ghost. This is the experience of the individual. Every sinner brought, through the new birth into the new creation in Christ Jesus, makes a part of the kingdom. ery fresh step taken by a child of God in the way of obedience, of self-denial, of holiness in conformity to the example of Christ, adds strength to the kingdom. May God lead us into self judgment, for we often cry, Thy kingdom come," whilst in the actions of our lives we are showing great indifference to its progress.

II. OUTWARD MANIFESTATIONS. This is at the appearing of the Lord

of His Christ; and He shall reign for Jesus Christ. He comes a second time without sin unto salvation. comes for the full deliverance of his whole Church out of the tribulations of a Christ-rejecting age, and for their establishment with Himself in that kingdom for which we pray. A Scripture in Luke 17 is sometimes brought against our views of the outward manifestation of the kingdom: "The kingdom of God cometh not with observation." The Lord certainly declares that His kingdom was not to come at that time with observation, but He as plainly points forward to another time when it should so come, for He says: "As the lightning that lighteneth out of the one part under heaven, so shall the Son of Man be in His day." The lightning is visible and manifest to all, "so shall also the Son of Man be in His day." The present age is not the Son of Man's day. He is rejected. The world has east Him out. This is man's day. Man's day ends with the world's midnight. That will be in terror and dismay; men's hearts failing them for fear in looking on the things which are coming on the earth. Christ's day will then begin. For its dawning thousands are looking. Yes! though in God's sight the world is dead and the Church may be asleep, yet thousands of God's believing people are awakening to the solemn import of the times, and are waiting for their Lord from heaven. Thus, better far than the ignorant cry of the mere professing multitude, there is rising up, continually, the true prayer of many an earnest heart-"THY KINGDOM COME."

Traits of a Christian Character as dence in divine Scripture, after the Exhibited by the Apostles and Early Christians. No. 2.

I have said the visible church required visible signs for the spiritual fact on which the inward principle rests. Hence Christ, who designed to found a visible church, as already intimated, instituted outward signs as symbols of the invisible fellowship between himself the Head of the spiritual body, and its members, the believers, and the union of those members, not only with himself but also with one another. Hence the saying of the apostle, "For by one Spirit are we all baptized into one body." As baptism is the sign of the first entrance into fellowship and the church, the forgiveness of sins, and the inward life resulting therefrom, so, as Neander says of the first Christians, "The fraternal kiss with which every one, after being baptized, was received into the community by the Christians into whose immediate fellowship he entered, and which made them stand in relation to each other as brothers and sisters the only name by which they called each other. Oh what a heavenly union began on earth and realized for ever in heaven above.

At the beginning of the christian church, after the converts expressed their faith in Jesus, and their willingness to be governed by the gospel, they were immediately received into the church by baptism, as we have sufficient proof in the Word of God. Instance the Penteeostians, the Samaritans, the Eunuch, Paul, Lydia, and the Jailer. And we have no Scriptural reason for deferring baptism after being solemnly requested. Indeed we have no cvi-

dence in divine Seripture, after the organization of the apostolic church, that baptism was ever deferred for probation. Certain it is that Scripture truth does not warrant us in deferring it unless positive evidence is afforded that the application is a hypocritical one. An honest inquiry for salvation is required of the eandidate, and a manifest willingness and desire to be received on gospel terms. And this is considered sufficient evidence that the leaven of divine truth has moved the heart to make an outward confession.

That such a confession was made by Timothy before God and many witnesses is evident. 1 Pet. 3: 21. Neander in his Church History, Vol. I, page 309, says, "With the oral confession of faith, was also connected the avowal of a moral engagement. The transaction was looked upon in the following light; the candidate for baptism separated himself from the kingdom of sin, darkness and of Satan, and came over to the kingdom of God and of He was now, therefore, Christ. solemnly to renonnce all fellowship with the kingdom of which he had before been a subject. Giving his hand to the bishop he solemnly deelared that he renounced deviland all his pomp."

their faith in Jesus, and their willingness to be governed by the gospel, they were immediately received into the church by baptism, as we have sufficient proof in the Word of God. Instance the Pentecostians, is indisputable.

The formula is plainly expressed by the Savior himself in the commission, Matt. 28, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is indisputable.

the Samaritans, the Eunuch, Paul, Lydia, and the Jailer. And we immersion in the first two centu-have no Scriptural reason for defering baptism after being solemnly requested. Indeed we have no cvimode is not to be disputed. None

of the Christian writers dare to and consequently must be an anticontradict this fact for many centuries. They were too well acquainted with the Greek term baptismos to to make any thing else out of it. But our modern Christians can just make out of it what they please. Let us hear Neander, who practiced infant sprinkling, yet was honest enough to give us a correct history of the ancient church. The testimony of such an accomplished scholar, and profound historian, against his own practice, certainly is weighty. He says in his 1. Vol. page 310, "In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion, &c.

And in reference to infant baptism, same Vol. page 311, he says, "Baptism was administered first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolical institution, and the recognition of it which followed tradition serves to confirm this hypothesis," and then adds, "Irenaeus is the first church teacher in whom we find any allusion to infant bap-

ehristian institution, invented by priesteraft or popery, reflecting upon the all-atoning blood Christ.

In starting out with this article, I did not intend to say any thing in regard to baptism, but as the opinions are so diversified, and the deception so great at this age of Christianity, I cannot feel justified without introducing the subject again, believing it to be no digression from the position I first took. The commencement of a (hristian life, is of the utmost importance. "For other foundation can no man lay than that is laid, which is Jesus Christ," He is the rock of ages, and unless a man build upon Him, his house will fall, and the fall thereof will be great. By baptism we are introduced into Christ as our Lord and Leader, like the Israelites were baptized unto Moses, as their leader in the cloud and in the sea. "For as many of you as have been baptized into Christ, have put on Christ." It is also a symbol of pusomewhat later, as an apostolical rification, and an external evidence to the obedience of faith in the word of God, see Eph. 5: 26, also 1 Peter 1: 22; "Seeing ye have purified your souls in obeying the tism." On page 112, he says, the truth." Now then, as by bap-"But immediately after Irenaeus tism the purifying of the soul is in the last years of the second cen- represented, and the attachment to tury, Tertullian appears as a zeal. Christ as our leader prefigured, ous opponent of infant baptism, a does it not follow that the new life, proof that the practice had not as or the divine character is stamped yet come to be regarded as an upon that soul? "Know ye not apostolic institution; for otherwise that so many of us as were baptized he would hardly have ventured to into Jesus Christ were baptized into express himself so strongly against his death? Therefore we are buit." Sufficient is it for us to know ried with him by baptism into death: that it was never instituted by that like as Christ was raised up Christ the great Head of the church from the dead by the glory of the

Father, even so we where Christ sitteth on the right hand of God."

Well meaning men will, from Rom. 6: 4 undertake to prove a backward action in baptism. Such an idea was unknown to the Christian church in the days of the apostles, and for many centuries thereafter, as we cannot find any controversy in regard to it in church history for many centuries. They say that we bury our dead upon their backs, seeming to think that nothing can be buried nuless placed upon the back, an idea too triffing to confute. However, as thousands are deluded by this idea, I will in a few words try to show the incorrectness thereof. If the apostle had said, baptized into his burial, and then if it could be proven that he was laid on his back in Joseph's sepulchre, (which however cannot be done,) then there would be some reason for such an idea. But as the text stands if any thing could be proven in regard to the posture in baptism, it would certainly be in favor of a forward action, for we positively read John 19: 30, "He bowed his head and gave up the ghost." Paul says "Baptized into his death," and "buried with him in the likeness of death;" again, "planted together in the likenes of his death," not once does he say in his burial. It is do overlook such plain language but groundless dogmas.

was not to teach the posture or have passed away, behold all things

also should mode of baptism, though we infer walk in newness of life." Hence, from the term buried that it implies "If we be risen with Christ, we immersion, because we cannot call seek those things which are above a thing buried without being entirely covered over or everwhelmed. The apstle wants to teach the baptized believers the necessity of living a divine life in conformity to Christ their leader, whose cause they then had espoused. It may also show, that as we are buried, or immersed in the liquid stream in imitation to Christ's death, which was, in part, to seal and ratify the New Covenant, so the believer seals and ratifies the covenant he has made before God and many witnesses in the open renunciation of Satan with all the sinful practices of this world, and also pledges himself to be obedient unto God through Christ Jesus, into whom he is baptized and in whom he must now live in newness of life. "For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." Moreover, as Christ died for the sins of the world, "being put to death in the flesh; but quickened by the spirit, that is, in his death he delivered up his spirit to his God, so in the resurrection was he brought to life by again receiving his spirit from God; even so the believer in baptism yields his spirit to Christ, the old man or the body of sin dies, is drowned in the water, he rises with his new life, a spiritual one, he receives it from Christ. "For astonishing that thousands of men, ye are dead and your life is hid well educated, and of rational minds, with Christ in God." Hence the Christian's life is not his own "but and still contend for their cherished, he lives unto him who died for him and rose again." Consequently, However, the apostle's intention "he is a new creature, old things

doned, and he stands justified in the sight of God. "There is no condemnation to them who are in Christ Jesus," for the love of God is shed abroad into his heart, by the Holy Ghost which is given him." He is now enabled to perform spiritual actions, and is in the full assurance of faith and hope of the promises of God, though he should die, yet shall he live; for that life which is hid with Christ in God cannot die, "For when Christ who is our life, shall appear, then shall we also appear with him in glory."

L. FURRY.

(To be continued.)

Avoidance .-- Reply to br. D. P. Sayler.

Editors of the Gospel Visitor:

Dear Brethren: On page 89, No. 12, of the "Christian Companion" published by Br. Holsinger, I see an article written by Br. D. P. Sayler, on avoidance, to which I take exception, and therefore claim to be heard in the Visitor. He savs. "from the character of some of the articles, a stranger could readily draw the conclusion, that the Brethren are governed in their rule of faith and practice by the minutes of our yearly meetings," &c. Is he afraid that strangers will conclude that we respect the decisions of conference? May not brethren, as well as strangers, "readily draw the conclusion" that he does not regard the decisions of the Yearly Meetings, and the practice of the old brethren as of much importance? If the decisions of our Yearly Meetings are disregarded by any district church, then by the same example, any member of that district may best regulated, the most influential

are become new." His sins are par-|refuse to abide by the decisions of that church or district, and with equal propriety claim that his own judgment is superior to that of his brethren. The brother says avoidance, "I claim that we have no authority from our Lord Jesus Christ for any such practice, and if St. Paul means what the brethren who advocate avoidance say he does, I reject it (very strong language this), as contrary to the express word and example of Christ, and to the spirit of christianity as exemplified by him." A little too strong. explanation. hear his own which of course he will not "reject." He says, "What can be more clear than Paul's instructions." "Don't eat with the transgressor, while he is called a brother, till the church can be called together, and you have put him away." This he says "I will certainly do. I will certainly not eat with such transgressors when I know it to be true, until the church is assembled, and the transgressor put away." So he certainly believes in and practices avoidance whether it is contrary to the express word of Christ or not (and he made no effort to quote, or to inform us where that express word is to be found). He says the woman brought to Christ was not put. in avoidance. Why not? If she was a sister, br. Sayler would certainly put her in avoidance till the church could assemble, and the transgressor be put out. But if she was not a member, and not put in avoidance, what does he prove by it? But as the brother has so pointedly informed us that the editor of the Visitor only exposed brother Mack's error to the church. For, (notice his proof), the

and prosperous churches (he says) | A Letter to a Christian Friend. that he ever visited, have, and do still exist without it. assertion does not convince the swer to one from a dear christian whole Brotherhood, it is not br. sister in Eastern Pennsylvania, Sayler's fault, for he has given us with whom we have been long achis word for it. And although I quainted. As was perfectly natural, have great confidence in his judg- our mind in addressing her, called ment, yet I must ask how can this up many reminiscences of the past, be, seeing he would certainly prac- she living in the church in which tice avoidance, and the only differ- we spent the first years of our ence that I can sec between his views and the views of the brethren on avoidance is this; he will avoid the transgressor, before he is put out, and after he is put out he thinks it is degrading a fellow man beneath a dog to avoid him. He says, "I once reasoned with a brother on gotten those with whom we were this subject, and I said, "you hold your fellow man beneath your dog," for I said, "you will eat bread in the private letter, but as the course we presence of your dog, and give him have pursued seemed to commend part of it, how then can you ever itself to the state of mind we were receive such an one into fellowship in when we wrote, we hope our sisagain?" Now I ask him, how much ter will take no exception to the bettor his plan will work. Is it way we have replied to her christbetter to degrade one that is called ian epistle. And, especially, will a brother beneath your dog before she take no exception to our course. he is put out, than it is to so degrade should any of our allusions be likely him after you have put him out, to touch the chord of any heart in as you say, "to the devil among the a way that may awaken some pleasdogs, for without are dogs?" And ant reminiscences, or that may if it is not better, how then can you cause it to vibrate to the praise of ever receive them into fellowship our Lord. Pleasant, and we hope Hoping that the brethren in their kened in our own mind, while we arguments will have charity and have been dwelling upon occurrenlove one for another, be consistent, ees connected with our early christand subject to the order of the breth. ian experience. ren, and hear the ehurch, is my prayer.

D. B. STURGIS.

Goshen, Ind.

The following letter was com-Indeed if the menced as a private letter in anchristian life. This being the case, we thought we would answer her letter publicly through the Visitor, thinking perhaps there may be some other dear christian friends in the same locality, who may read it, and thus see that we have not forassociated in former years. Our sister may have preferred a more again, according to your system? profitable feelings have been awa-

> COLUMBIANA, March 31, 1865. Dear Sister Sarah:

I am happy to know there are those among my christian friends who still retain the friendship and kind feelings toward ago. And still happier am I to believe that the christian friendships and acquaintance formed here on earth, will continue to exist, and be a source of enjoyment to us in another and higher state of being; and that friends separated here, will rejoin one another there, where our friendship and union will be perfected. I assure you, dear sister, I reciprocate the kind regard you have manifested to me, and I deeply sympathize with you in your bereavement, and in all your afflictions, though I may seem to have been somewhat unmindful of you by not writing to you before this. I will not now occupy time or space in making explanations as an apology for my delay. I am sure if you knew my engagements, and how often I have thought of you, with other dear friends who are engraven so deeply upon my heart that I cannot forget them, your censure would not be severe. Wherein I have not seemed to appreciate your kind regard to me, I hope you will forgive me.

Your letter, dear sister, brought many things connected with the childhood of my christian life to mind. It is a peculiarity of the human mind to retain in the memory with remarkable freshness those occurrences which happened in childhood. These are remembered while things which occurred later in life are forgotten. It is very much so in being born again, or in our new life. How vividly do many things appear, which are connected with their conversion or had in those days of the planting their espousal to the Lord, to the of the church at "Green Tree." minds of believers. How distinctly How simple and child-like were our

me that were formed many years old school house not far from your residence where the bow, though "drawn at a venture," sent arrows of conviction into my poor heart, which produced pain and sorrow from which I could find no relief until I found it in the healing virtues contained in the stream which flowed from the pierced side of the dying Savior. And that night, after the meeting alluded to. we stopped as I well remember, at the Pilgrim's Rest, the homestead of br. Umstad. Here we had further devotional services, for more beside myself felt very miserable on account of our sins, and the kind and zealous christian friends knew it, and were willing to labor at a late hour of the night, for our comfort and salvation. How solemn was that night to me, when journeying homeward along the romantic Schuylkill, alone, "without Christ ... having no hope, and without God in the world." Lonely and lost I indeed felt. And I regard it as a fortunate circumstance for me, and much to my advantage, that my home was in a christian family, that of br. Fitzwater. This was another Bethel-a place that was often felt to be "the house of God and the gate of heaven." In relation to this place it may, with propriety, I think be said, "The Lord shall count, when he writeth up the people, that this man was born there." Here we found, I humbly trust, peace in believing, and experienced the power of God unto salvation.

And what blessed meetings we do I remember the meeting in the exercises! How warm our zeal!

How ardent our christian love to to walk in the way which he himone another! How closely were self walked in, since there are still our hearts drawn together in christ- rays of glory reflected from his ian fellowship! And we loved God holy footsteps. And the way of because he first loved us. were happy times, oascs, or green further recommended to us by a and watered spots in the land of our consideration of the glorious state pilgrimage. Our sky was bright, and our sea, with the exception of Master it is beautifully and encoursome little breezes that would ruffle the surface occasionally, smooth:

But within the thirty years which have come and gone since those fore God also hath highly exalted halcyon days, many changes have him, and given him a name which taken place. Many of those who then worshipped with us, and encouraged us with their prayers, their exhortations, and their exemplary lives, have left us-have gone all his followers who humble themaway-"They are not lost but have gone before." They are yet remembered-they are yet loved, and will be loved still more, when the them perhaps are those to whom value of the soul is seen in the light of heaven, and when the fulness of salvation is enjoyed in the glorified state, for not until then shall we fully realize what Christ and his church have done for us. The crown of rejoicing of christian laborers, will be the souls saved through their humble instrumentality. And the church "without spot or wrinkle," presented as a "chaste virgin to Christ" will be the brightest jewel in King Messiah's crown, and will manifest before the great congregation of universal intelligences the glory of the great work of redemption!

And others, who have survived their departure, have passed through many trials, conflicts, and afflictions, for these are unavoidable in a world that lies in wickedness, as ours ing" before us, we should not object afforded us so much pleasure, and

Those conflict, and trial, and suffering, is to which it leads. Of our divine agingly said, "he humbled himself, and became obedient unto death. even the death of the cross. Whereis above every name." In his case was fulfilled the promise "he that humbleth himself shall be exalted." And it shall likewise be fulfilled to selves and take up their cross. "We are encompassed about with a great cloud of witnesses," and among we have already referred, as having once worshipped with us in our assemblies on earth, "with whom we took sweet counsel together, and with whom we walked unto the house of God in company." They are looking down upon us with indescribable interest, watching us with emotions peculiar to the redeemed inhabitants of heaven, and beckoning us on, and pointing us to the prize of immortality, and waiting to welcome us to everlasting habitations, and to receive us to their number, that we may share in their joys. O, my sister, can any of us be so unfaithful to those sainted ones whom we have loved, and who have loved us, as to forsake those holy principles of theirs in which they lived and died, and thus does. But as our Lord and Master forego a renewal of those tender was made "perfect through suffer- connections with them which once which will hereafter afford us infi- had quite as much confidence in me, nitely more pleasure, when we shall and indeed much more, than I was have been brought into that heavenly state so congenial to our immortal natures in developing all the hidden powers of the soul, and thus increase its susceptibilities for the enjoyment of all the blessings of the "purchased possession?" This consideration, the consideration of losing the society of the saints, and especially of those whom we have looked upon as the safest, the purest, and the best of all companions, whose friendship we have tested, and whose society we have enjoyed, should in itself, be a strong incentive to urge us to perseverance But alas! this and all the other numerous considerations which are presented to us lead us to a "patient continuance in well-doing," seem insufficient to keep some in the narrow path, and they break over all the barriers that kind heaven has thrown in their way to prevent their destruction, and make shipwreck of their faith, and madly pursue their own ruin. Eliphas the friend of Job, describes the character of such thus: "He stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his bucklers."

your house, and in that room where we often gathered together for religious services, that I was called by the church to the ministry. The call was unexpected to me at that time. Soon after my conversion, I thought I had indications that the know the value of the soul is great. Lord would have me at some time or it would not have justified the to preach the gospel. And although price of redemption which was paid I had reason to believe the church for it, which was not "silver and

deserving of, still I did not think that the time had yet come for the church to confirm, what I had thought were the impressions of the Spirit of God, in regard to my duty to labor in the ministry. I believed that if the impressions I felt were produced by the Spirit of the Lord, and if I would continue faithful, the time would come when the church, in furthering the purposes of the Lord, would set me apart to the ministry. But I felt it was my duty to wait until that time should come, not however in idleness, but in such exercises and labors in the service of the Lord, as circumstances required, and as prudence warranted. And never have I felt my insufficiency for the work to which I was then called, more sensibly than I did at the time in which I was called. And although I then felt that the responsibility connected with the christian ministry was very great, I appreciate that responsibility, I think, at this time much more correctly, and feel it to proportionately greater.

We cannot properly estimate the responsibility of the christian ministry without forming at least an approximate value of the immortal souls that that ministry was design-I am also reminded that it was at ed to save and purify for heaven. And as we cannot fully or properly estimate the value of a soul, neither can we fully estimate the great responsibility that rests on those who are called to perform the work of the ministry of the gospel.

gold," but "the precious blood of Christ." The responsibility, therefore, must be great indeed!

You eall my attention to some beautiful hymns. I thank you for your suggestions, as I know your taste is good, I believe all you have named I approve of, and had them all marked for insertion in a new collection of hymns. Especially do I love the hymn you have alluded to, and which is sometimes called "upward." I am pleased that it has commended itself to your mind as a beautiful hymn. It shows you want to rise higher and higher in holiness, and thus approach nearer and nearer to God. This is well. I would to heaven that this was the ardent desire, of every member of the church. sentiments of the hymn are so evangelieal, and in such perfect harmony with the genuine spirit of Christianity! And although the hymn is familiar to you, my present feelings prompt me to quote a few verses, hoping that other souls may catch the aspiring thoughts, and breathe the petitions expressed to heaven sincerely and fervently.

Nearer, my God, to thee, Nearer to thee! E'en though it be a cross That raiseth me; Still all my song shall be, Nearer, my God, to thee, Nearer to thee!

Though like the wanderer
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'll be
Nearer, my God, to thee,
Nearer to thee!

Then with my walking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to thee,
Nearer to thee!

What beautiful thoughts! Who that is in love with divine things ean fail to appreciate them! If these sentiments are lifeless, and these words without meaning to any, then I am much afraid that such enjoy but little of the power of godliness.

I wonder if you are familiar with another hymn somewhat similar to the one you have expressed some partiality for? I admire it. It expresses the hope of the Christian, and is called, "Nearer Home."

One sweetly solemn thought
Comes to me o'er and o'er—
I'm nearer home to-day
Than I ever have been before.

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the jasper sea;

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross—
Nearer gaining the crown.

But lying darkly between,
Winding down through the night
Is the dim and unknown stream
That leads me at last to the light.

Closer, closer my steps
Come to the dark abysm;
Closer death to my lips
Presses the awful chrysm.

Savior, perfect my trust,
Strengthen the might of my faith;
Let me feel as I would when I stand
On the rock of the shore of death.

Feel as I would when my feet
Arc slipping over the brink:
For it may be I'm nearer home—
Nearer now than I think!

When we are approaching nearer to God in holiness of character, and in sameness of feeling, as it is our glorious privilege to do, since a growth in grace is a gospel doctrine, or rather a gospel duty; and when by the course of nature, and by the effect of the numerous diseases to which we all are liable, and by some of which many are effected, we are borne forwad to death, and through death to our Father's house of many mansions,

"Where the saints of all ages in harmony meet, Their Savior and brethren, transported to greet,"

how glorious is our hope! It is indeed a "lively hope," and it is "as an anchor to the soul."

"O what a blessed hope is ours!
While here on earth we stay,
We more than taste the heavenly
powers,
And antedate that day."

You allude to your bereavement, and still seem to feel it sorely. Time and the balm of Gilead we trust will heal the wound, though a sensitiveness will remain, and when reminiscences of your dear son occur to the mind, the waters of your spirit may still be troubled. But remember that our holy Christianity teaches us to look forward, rather than backward. And this lesson, with all others which it inculcates, is founded in wisdom, and adapted to our wants, since the joys awaiting us in the future, are superior to what we have experienced in the past. In the apostle's beautiful development of christian life, hope occupies a higher place than experiences. He says, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." Then let us not sorrow over friends that we have lost, over joys that have fled, and over wrecked and shattered constitu-

tions, but "forgetting the past, press forward," "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

We glory in tribulations," says the apostle. This is a great thing to do. But christians can do great things, for "Christ strengtheneth me" says Paul "I can do all things."

We do not glory in tribulations because they are pleasant, but because they are useful. "Tribulation

worketh patience."

Among the reminiscences of those happy meetings to which I have alluded, held in your congregation is the singing of the "Garden Hymn." I am reminded of a verse of it in this connection—in connection with the idea of tribulation.

"Our troubles and our trials here, Will only make us richer there, When we arrive at home."

Do you sing this expressive hymn yet? You no doubt often think of the sentiments it contains. It always affects my mind pleasantly. It has often melted my heart. We used to sing the closing verse upon the admission of persons into the church, you will remember:

"Now here's my heart, and here's my hand,

To meet you in that heav'nly land, Where we shall part no more."

You allude in your kind letter to some meetings that were being held in your church for the benefit of the members and the good of the And you seemed to community. think the members were edified and profited by them. If this was the case, then the labors were not in vain. In these times of temptation and trial, christians need all the means of grace with which the ehurch has been intrusted. "Feed my sheep"-"Feed my lambs," was the charge of the Savior to Peter, and through him to the church. And though the minister with all believers

"Longs to see the season come
When sinners shall come flocking
home,"

Yet, if denied this desirable sight, how pleasant is it for them to see "the brethren dwell together in unity"-the church alive, active, humble, and joyful. And while it is a pleasant sight for those to see that are ministering in the gospel to the church, it is very pleasant for the church itself to experience those heavenly emotions of joy, which it does experience when it is in a healthy state, and when there is a healthy circulation of the Holy Spirit through all its members. And if there is joy in heaven when a sinner repents, there is joy there when pardoned sinners are faithful to the Lord that redeemed them, and faithful to the church that adopted them. And if the church is alive and active, the work of the Lord will be very likely to prosper. The mission of the "Green Tree branch of the church is an important one, and I hope the members all will appreciate it, and labor with fidelity in the cause of Christ for the redemption of the world. that hath an ear let him hear what the Spirit saith unto the churches."

Please remember me kindly to br. George, and all your dear ehildren, and to all the dear christian friends. May God bless you, and keep you faithful unto death. Fare-

well.

Yours in Faith and Hope,

OUR NATIONAL CALAMITY.

Before this reaches our readers they will have learned of the assassination of the President of the United States. We do not therefore allude to the sad occurrence to inform our readers of it, but we feel like sympathizing with our afflicted country in this hour of sore trial and painful bereavement, and as Christian journalists we think it proper to show respect and honor to those who are called to fill offices righteous Judge into whose hands in civil government, ordained by he has fallen and before whose bar God for the accomplishing of his he must appear, will do him justice, purposes.

Abraham Lincoln, Chief Magistrate of the nation, died on Satur-day morning, the 15th of April, from a wound he had received the previous evening from a pistol used by an assassin in a theater in Washington. The day preceding the night on which the calamity occurred was one of great rejoicing by the friends of the Union throughout the country. The day following was in striking contrast with that which preceded it. Early in the morning the news of the attempt to assassinate the President passed over the telegraph wires, and then followed the sad tidings of his death, and signs of mourning were soon manifested. Thus did eountry pass from the highest state of rejoicing to that of the deepest gloom and distress. It was a remarkable instance of the mutability or changeableness of all earthly things. And surely an important lesson should be taught by the sad event. How little ean we rely on frail humanity in its most promising condition, and how likely are our hopes to fail us when we have not the promises of God to rest them upon.

Abraham Lincoln was called by the people of the United States to administer the government at a most critical and trying time—at a time when a plan had reached maturity for overthrowing the government of the country and for dissolving the Union. His position was a responsible one, and his duties laborious and perplexing in the extreme. With what fidelity to his oath of office, and faithfulness to the principles of the Constitution, he administered the government, the impartial historian will, when the party strifes which have been warm and bitter have subsided, record. And whether he has been too highly applauded by his friends, or too much censured by his enemies, the and require justice of him.

While his character, and the policy of his administration will be variously estimated as his friends or enemies make that estimation, his integrity, kindness, leniency, and caution, will be generally, if not universally aeknowledged. And his frequent references in his communications to the country, to the divine law and its Author, showed his belief in the divine government.

From this shocking murder and the heaven daring lawlessness manifested by its wicked perpetrator, which have brought the nation to mourn so deeply, may we all feel the importance of cultivating a higher respect for law and order, a more profound hatred for sin which develops itself in such outrageous acts, and may we feel more than ever endeared to those divine helps and eonsolations of Christianity of which nothing can rob us.

Editors.

The Family Gircle.

NO PLACE LIKE HOME.

Some little girls were singing together in a beautiful yard, full of shrubbery and flovers,

"There is no place like home,"

"Well," said Susan A., "I declare I don't believe that there is any place like my home. It is nothing but work, work, all the time. moment that I get inside the door, mother says, 'here, Susan, tend the baby-or here, Susan, set the tableor here, Susan, do something else;' and I can't get a chance to play at all, unless I slip away when mother is busy, and does not notice me."

"And I believe that my home is worse even than your's," said Clara B., "for its nothing but seold, seold, from morning to night. As soon as I open the door, it is, 'Clara, bless me! what has kept you so long? so much trouble with children, and Why, Clara, where on earth have then get so little help from them, you been? And then in a minute when they are old enough to help." it is, 'Clara, you are always in the

way! I wish you would stay out of the house, if you can't behave yourself!"

Other girls made similar complaints.—One of them, however, little Ellen C., said nothing for some time; at last she spoke timid-

"O girls, if your mothers should die, you would not think as you do now about your homes. I used to think that my mother was very strict and cross, and often I would say so; but when I saw her in her coffin, and remembered how kind she had been to me-how much she had done for me, and how often I had been cross and disobedient, and grieved her, O, how unhappy I was! It seemed to me as if I would give both of my eyes to have my mother back again. Yes, I would rather be a poor blind girl, never seeing the sun or the flowers, and have a mother, than be motherless, with all things bright and beantiful around me. Girls, perhaps it is your own fault that your homes are not pleasanter; perhaps you do not try to please your mothers, and help them.—They had a great deal to do for us when we were helpless infants, and when we grow big enough weonght to do all that we can for them. O, girls, I hope you may never suffer as I have for not obeying your mothers."

The girls all looked quite thoughtful then, and Susan said, "I do believe that Ellen is right. I know that my mother has a great deal of work to do, and all the smaller ehildren to look after, and that often the baby is siek, and keeps her up half of the night; and yet she wants to keep me at school, and she sews late in the evening, to keep my clothes in order. I ought to be glad to do all I can while I am at home .-And I don't wonder she is sometimes cross when I slip off without obeying her. It must be hard to have

Clara did not say anything; but

she looked as if she was ashamed of her complaints about her mother, and the other girls looked so too.

eyes full of tears, "Girls, I want you to promise me something, will you?"

"What is it?" they all said; for they loved the gentle young orphan.

"Promise me that you will think, as you go home, what a gloomy place it would be if there was no mother there-promise me that you will love and obey your mothers, so that you would have no cause for self-reproach, if you should see them laid on a dying-bed to-morrow. Promise me that you will treat your mothers as you yourselves think you ought to, when you remember what your mothers have done for you!"

The girls were deeply affected by Ellen's earnestness, and they promised. Perhaps some of them soon forgot it, and did just as they used to before; but all of them did not.

A few weeks after, Ellen and Susan were walking to school together.

"O, Ellen," said Susan, "do you remember that day when we were all talking about our mothers, and what we promised you?"

"Yes," said Ellen; "and you kept your promise?"

"I have tried to, and I find that I have got one of the best mothers that ever lived."

Dear readers, if you will make to yourselves the promise that girls made to Ellen, and will try and keep it, you will soon feel as Susan did. Your mother will seem to you the very best friend you have in the world, and your home the dearest place. Try it, and if it does not turn out so, it will be a great wonder to

UNCLE JESSE.

Motice of Meetings.

We are informed, that there will And then Ellen said with her be a lovefeast on the 31st. day of May next in the Upper Miami branch, Miami Co. Ohio, of which brother HENRY RUBSAM and ADAM STEINBERGER are the elders, and invite laboring brethren and members generally to attend.

DISTRICT MEETING.

Having announced two of the Ohio. District meetings already, we should not have failed to notice the South Western or Miami District meeting, which will take place on Tuesday May 16, next; but not knowing the exact locality, where it will be held, we had waited for further information. But we suppose it will not be very far from Dayton; probably in the same church, where the foregoing lovefeast is to be.

A COMMUNION MEETING IN ERN ILLINOIS.

The brethren in Southern Illinois have appointed a Communion Meeting on the 28th of May, in Richland Co. at the house of br. Michael Forney, and we give a hearty invitation to all the brethren to be with us, and especially to the ministering brethren, as the harvest is great and the laborers few. If any of the brethren come by Rail Road, Olney or Crearmon is the station at which they will stop. If any further information is wanted, the undersigned may be addressed at Calhoun, Richland Co. Ills.

JOSEPH CRIPE.

COMMUNION MEETING AT CHERRY GROVE.

The members of the Cherry Grove church, Carroll county, Illinois, propose (the Lord willing) to hold a Lovefeast in their meeting house on the 14th day of June next, to which the members coming from Pa. and other places, to the Annual Meeting, to be held in Lee county, Illinois, on the 4th day of June 1865,) are desired, and heartily invited to attend, as the writer and many other members here, are well acquainted with many of the eastern members, we have a strong desire to enjoy a visit from them, at our Lovefeast, at the time above stated. Written by request of the church.

JOHN SPROGLE.

COMMUNION MEETINGS IN IOWA.

There will be a love feast in the Indian Creek church G. R. Baker, Green Castle, Jasper Co. Iowa, on the 10th and 11th of June.

Also one on the 14th and 15th of June at Panora, Guthrie Co. Iowa.

Also one near Harlin, Shelby Co. Iowa, on the 18th and 19th of June.

We invite any of the brethren that may wish to come west at that time to attend those meetings.

G. R. BAKER.

OBITUARIES

Departed this life on the 2nd of April, in Columbiana, Ohio, brother REUBEN HAAS, of the disease and has often been thought near his journey's end. His last sickness was not thought as severe as on former oceasions, but on Friday be was taken with violent vomiting after which he became speechless and so romained until on Sunday morning, when he was released from his suffering. The occasion was improved by brethren Quinter and Kurtz from 1 Cor. 15: 42-44.

O. W. MILLER.

LEWIS FASHBAUGH was wounded at Twin Mountain, June 22nd and died June 24th 1864, aged 24 years 4 months and 5 days. He was a private in 38th Regiment, O V I. Funeral preached by Jacob Brown and the writer. John P Ebersole.

Fell asleep in Jesus on the 3rd of April, sister CHARLOTTE MILLER, consort of brother Jacob Miller and daughter of br. Daniel and sister Elizabeth Walker of Somerset county, Pa. aged 21 years 9 months and 5 days. Funeral occasion improved by the brethren from Amos 4: 12. J S Hauger,

Died in Indiana county, Pa. January 22nd MARY FISHER, who of Jacob Fisher, in the William, only son of brother Henry and sister Union meeting house. Lawrenceville, Chester Elizabeth Spicher, aged 4 years 6 months and co. Pa. Funeral service by brother Isaac Price. S. S.

Died in Fulton county, Illinois on March 29th, brother JOHN KLINE, agod 71 years 9 months and 29 days. He was born in Maryland, moved to Franklin county, Pa. about the year 1830, and to Illinois in 1852. Remarks on funeral occasion from 1 Cor. 15: 19-23. Jacob Negly.

Died in Turkey Creek church, Kosciusko county, Indiana, January 13th, Mary Etta, infant daughter of John W. and Catharine Whitehead, aged 2 years. Funeral service by Elder D B Sturgis from Matthew 18: 1-5.

S E Miller.

Died in the Liek Creek church district, Williams co. O, November 28, 1864, MARY M. wife of George W. GREENE, and daughter of br. Jacob and sister Mary A. Bollinger. Funeral text, 1, Peter, 1: 24, 25, by br. John Brown and the writer. JACOB BROWN.

Died in the Station district, Greene co., Pa., of diptheria, October 28, 1864, CRANCES, son of brother Jacob and sister Estber Miller, and grandson of elder Adam Wise, aged 2 years, 6 months and 10 days, Funeral by the writer from 2 Kings 4: 26, On the day after the funeral the father of the deceased was baptized.

In the same district, February 10, 1865, Sister MARIA EMILY TEDROW, consort of Simon Tedrow, aged 23 years, 2 months and 21 days. Funeral sormon by Elijah Brooks, of Micbigan, from John 11: 25.

In same place, March 13, 1865, sister MARY, consort of br. Daniel FLETCHER, of crysipelas of the brain, aged 53 years. Funeral sermon by the writer, from John 14: 1-3. We deeply sympathize with the brother who was so very disconsolate. May God comfort the monrning. JOHN WISE.

Died near Springville, Sencea co, O. March 11 1864, of consumption, after suffering about five months, ISAAC KRABILL, son of brother Christian and sister Elmira Krabill, a young and zealous brother in Christ, aged 27 years, 5 months, and 12 days. A young man of good reputation, and bis decoase is deeply regretted by all who knew him.

Died also Feb 28, of the same year, IRA PRESLER, son of William and Elmira Presler, aged 17 years 6 months and 27 days. Funeral services by John P Ebersole, on both occasions, both being of the same family, and their death deeply lamented, Texts, Rev. 13: 14.

Died in the Moliceon church district, Wayne co. O. March 3, sister ELIZABETH HART-MAN, aged 84 years, 7 months and 5 days. She was a member of the church for many years. Funeral services by the brethren, from John 5: 28-29. GEORGE FLACK.

Died near North Liberty, Inda, Feb. 20. JAMES, son of brother David and sister Catharino A. CLEM, aged 7 months and 3 days. Funeral services by brn. David Rupel and John Baruhart, from Matt. 18: 1-4.

Died in reading Pa. Feb. 17, of consuption, MARY FISHER, wife of Jacob Fisher, in the flst year of her age. Sho was interred at the Union meeting house, Lawrenceville, Chester

Died in Stillwater church, Miami co. O. July 5, 1864. sister ELIZABETH RAIRIGH, wife of br. John RAIRIGH, and danghter of br. David and sister Elizabeth Shoemaker, of Laneaster co. Pa. Her age lacked seven days of 43 years. She was a beloved and devoted sister, and a loving wife and mother. She left a husband and 7 children to mourn their loss. Funeral services hy brn. Jos. Risser, S. Mohler and others.

J. G. RAYER.

Died in the Fairview arm of the Georges Creek church, Fayette County, Pa., March 18, 1865, brother JOHN COVER, scn. aged 72 years, II months and 10 days, Discase of the stomach and liver. He was a devoted member of the church of his choice for above 32 years. It may be said of him that he "searched the Scriptures daily whether these things be so," like those of Berea. They were his constant talk and reflection. His sufferings were of a very trying character, yet he hore them all without a murmur, He called for the elders of the church, and was anointed in the name of the Lord, and continued in prayer till he fell asleep in Jesus—leaving behind him a dear companion and eight children, all of whom are members of the same church, savo one, to mourn their loss. Though a vacant place in the church is seen, it is his great gain—"being absent from the flesh, he is present with the Lord," Fuceral discourse from 2 Tim. 2: 11, 12, by Eld. Jacob Mack and James Kelso.

Palms of glory, raiments bright, Crooms that never fade away, Gird and deck the saints in light— Priests and kings and conquerors they.

Let the conquerors bring their palms
To the Lamb amidst the throne;
And proclaim in joyful Psalms
Victory through his cross alone!

'Ronnd the altar, Priests confess—
If their rohes are white as snow,
'Twas the Savior's rightcousness,
And his blood that made them so.

Died in the same church, Jan. 3, 1865, sister CATARINE KELSO, consort of Elder James Kelso, aged 76 years, 8 months and 9 days. Disease, palsy. She lived a consistent member of the church for over 30 years, and bore full evidence of a living faith in the sure word that begets eternal life through perfect obedience, Funeral discourse from Rev. 22: 4. by Jacob Maok and the writer.

"Farewell, farewell, my children dear, For sweetly lay I sleeping here, Then ready be for die you must, With your kind mother sleep in dust.

Farewell my loving husband toc,
We're parted for a while 'tis true;
If garments white you do retain
We'll meet and no more part again."

J. I. COVER, (The "Companion" will please copy the last two.)

Died March 11, in the bounds of the Yellow creek church, Bedford co. Pa, Frederick, infant son of br. Frederick and sister Betty Imler, aged I year, 6 months and 22 days. Occasion improved from Heb. 13: 14.

· Also in the same church, and on the same day, gister CATHARINE SOLLENBERGER, wife

of hr. David Sollenberger, after a severe and protracted illness of five weeks, which she bore with christian fortitude, longing to depart and to be with Christ. Aged 67 years, 4 months, 10 days. Occasion improved from Heb. 9: 27. by the brethren.

'Tis finished! the conflict is past,
The heaven-born spirit is fled;
Her wish is accomplish'd at last,
And now she's entemb'd with the dead,
LEONARD FURRY.

Died in Poplar ridge Congregation, Defiance co. O. August 27, 1864, AMAND HIRE, daughter of br. Jacob and sister Barbara Hire, aged 14 years, 8 months and 1 day. Funeral by sevoral brethren.

Dicd at the same place, and in the same family. our beloved brother JACOB HIRE, March 21, 1865, aged 64 years, 1 month and 22 days. He had been a member of the church for many years, and was chosen a deacon in Montgomery co. O, and served in his office faithfully to his end. He was a light both to the church and to the world. He left a sorrowful widow, and six children to mourn their loss. Although we hope our loss is his great gain. Funeral occasion by br. William Noffsinger and the writer, on Rev. 14: 14, to a large concourse of people. Brother Hire was highly esteemed by all men.

Died in the Danville church, Knox co. O. March 17, in a few moments after he began to complain, of old age, br. STEPHEN WORK-MAN, about 97 years of age, as near as we can come at his age, the family record being lost, He was born in Allegheny co. Md. about the year 1768, or 9, baptized by the Brethreu in Somersot co. Pa. in the month of November, 1787, married in 1790, and moved with his wife and three children to Ohio in 1797. He soon got tired of frontier life and returned to Md. about 1815. He came back to Ohio again where he has lived ever since till his death, being a member of the church about 78 years. He has left a large connection of relatives to rejoice over his faithfulness in the church, and to mourn their loss. But we hope his death has been gain to him. His funeral services were performed by the writer to a very large concourse of people, from Matthew 24: 44.

H. D. Dayy.

Died in Homer, Medina co. O. September 4, 1864, our much beloved sister MARY JANE DRUSHAL, wife of br. Jscob Drushal, aged 25 years, 8 months and 13 days, leaving a sorrowful companion, a widowed mother, and many other friends to mourn their loss. Our sister had been the mother of two children one having died some less than one year before her, and and the other one a short time after. It seemed to be her wish that her baby should die and go with her. Funeral sermon by brother J. P. Brown, and brother J. Rittenhonse.

Also in the same place, September 16, 1864, WILLIAM HENRY, son of the above named parents, aged I month and 28 days. Thus in a short time our brother was hereft of sll his famfamily. But we trust his loss is their eternal gain. And we hope to meet them in the better world where we shall be parted no more, Funcral sermon by br. Samuel Garver.

S. J. DRUSHAL.

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The following speakers have been invited, and nearly all of them are positively engaged:

Rev. Thomas Armitage, D. D. President.

University.

Rev. D. R. CAMPBELL, D. D., Pres. of Georgetown University, Rev. D. Par. Henderson, Louisville, Ky.

Rev Geo. C, Lorimer, Louisville, Ky. Rev. Alered N. Gilbert, New York. Rev. Winliam W. Everts, D. D., Chicago, Ill.

A Report of the Board will be read.

WM. H. WYCKOFF,

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Hydrophobia.

Hydrophobia positively can be prevented, and the bite of the mad dog rendered as harmless, to either man or beast, as any other slight wound. Of this I could exhibit a large number of testimonials, from different States, given by persons of undoubted veracity, of the most extraordinary and triumphant success of this remedy, which is now offered to the public, printed in pamphlet form, with such plain instructions that every person can prevent Hydrophobia, on either man and beast, without one failure in a thousand cases if my directions be followed. I warrant a cure in every case.

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THE GOSPEL - VISITOR.

JUNE, 1865. Vol. XV.

No. 6.

uine Obedience.

as God is faithful to his promises, the Lord on Mount Sinai. What a christian character. Or, to change our mode of express- his commandments. ion, as we wish to get our ideas dis- The apostle Peter's language,

Christian Character, the test of gen- produce humiliating, and at the same time the most joyful emotions. The meaning of the heading of our And then to have a manifestation of present article, is this: Where Christ to the soul! what an honor there is a real, sincere, and evan and privilege is this! And can gelical obedience rendered to the Christ in his heavenly glory manidivine requirements, there will be a fest himself to a soul, and that soul, holy life, and Christian deportment fail to feel the power and exhibit the produced. In other words, as the effects of such a manifestation? Holy Ghost is promised unto all What an effect was produced upon that obey the Lord, Acts 5: 32, and Moses by his long interview with whereever there is true obedience, glory he brought down from the there will the Spirit be, and where mountain from that manifestation the Spirit is, there will be its fruits, of the Lord to him! And when which are "love, joy, peace, long-the people saw the marvelons congentleness, goodness, duct of some of the early disciples, faith, meckness, temperance, Gal. "they took knowledge of them, that 5: 22, 23, the manifestations of a they had been with Jesus." So, in And where some degree, will it ever be. Those there is no Christian spirit or christ to whom Christ manifests himself, ian graces manifested, and where will exhibit in their lives some evithere is no holy life exhibited, there dence of such manifestations. And can be no real obedience, whatever be will manifest himself according may be the profession or practice. to his promise to those who keep

tinctly before the minds of our read- "Seeing, ye have purified your souls ers that they may not fail to under- in obeying the truth," shows us the stand them, who are they that keep consequence of sincere obedience. the words of the Lord? The Sav- It is the purification of the soul. ior says, "He that hath my com- And this consequence will not fail to mandments, and keepcth them, he follow where the obedience is sinit is that loveth me: and he that cere and proper. The grand design of loveth me shall be loved of my Fath- the whole scheme of redemption is er, and I will love him, and will the purification of the soul from sin, manifest myself to him, John 14: and its assimilation to the divine Now according to this lan-nature, in order that it may be preguage, they who keep the command-ments will be loved by the Father and by the Son. And the consciousness of being loved by these divine this was the design of God, he chose and giorious Beings, cannot fail to the means which was adapted to GOSP. VIS. VOL. XV.

this end, and, consequently, when the man shall see the Lord." means are used, if the designed effect, 12:14. And as it was the great the purification of the soul, and the design of God in devising the formation of a christian character, do scheme of human redemption, and not follow, the cause of the failure in sending Christ into the world, to must be sought for, not in the means provide means whereby men may itself, but in the use or application "cleanse themselves from all filthiof the means; for to attribute any ness of the flesh and spirit perfectdeficiency to the means, would be ing holiness in the fear of God." casting dishonor upon the Author that they may "be holy and withof Salvation.

beautiful works of God, and deran- bave tasted of the heavenly gift, ged the order and harmony of the and to have been made partakers of laws of the moral world, and sepa- the Holy Ghost, and to have tasted rated man from God, erasing the the good word of God, and the powmoral image of God from the human ers of the world to eome," make soul, the grand object of God in de- the cultivation of a christian characvising the scheme of redemption ter their first and great object. was to counteract the effects of This should be considered by them sin, and restore a holy character to the pearl of great price, and they man. Accordingly we find among should strive to obtain it, although the first allusions to the work of they must sell all that they possess redemption, the promise that the to purchase it. seed of the woman should bruise his ereatures, this should be the object of every Christian. An emi acter will seeure these most desiranent writer has said,

mate end and aim of our being, but is necessary. with such exhortations as the fol- life. lowing in the Seriptures: "Follow

out blemish," so, should all who As it was sin that marred the profess to be "enlightened, and to

It should be distinctly underthe serpent's head. And the apos- stood, by all who desire to enjoy tle John declares, "For this purpose the blessings and comforts of Christhe Son of God was manifested, that tiauity, whother in the present or in he might destroy the works of the a future world, or in both, or sho devil. 1. John 3: 8. Then as the wish to attain unto what God degrand object and aim of God was to sires and designs they should attain destroy sin, and promote holiness in unto, and to please and honor him, that nothing less than a holy charble ends. God will accept of no "Oh happiness! our being's end substitute for holiness. and aim." This may be the ultil fession however holy it may be; no zeal, however ardent, and whatas introductory to this, and as a ever sacrifices it may make; no preparation for it, a holy character sincerity, whatever sufferings it Hence, we meet may endure, will answer for a holy

We have been long and painfully after righteousness, godliness, faith, impressed with the fear that many love, patience, meekness." 1 Tim. look little or no further than to the 6:11; "Follow peace with all men, means themselves, and rest in these, and holiness, without which no while the great object, a christian

day both from the pulpit and the though our ereed is as unobjectionpress, about obedience to God and able as the gospel itself, and though about keeping the word of God. we are members of the true church The public taste is so far religious of Christ, if we have not experienas to make this phraseology or lan-ced the transforming power of the guage sound agreeable and even gospel, in renewing our minds, in pleasant to it. And all persons reforming our lives, and in regulawho make any pretension to a ting our conduct. "The gospel is christian character, admit the neces- the power of God unto salvation to sity of doing right-of doing certain every one that believes." That is, things which they regard as duties. to every one who believes it practi-And these duties connected togeth- cally-who obeys it. And that dier are made to assume the form of a rule of life, or a ereed. Now the living up to the orthodoxy of their creed is the sine qua non or the indispensable condition of the reliring to ereeds, merely those written true obcdience. forms that have been drawn up by The profound reverence the Jews those to whom the authority has had for the Mosaic law, and their been delegated to make such laws zeal in obeying it, and their efforts and regulations for the government to proselyte others to it, are well of religious societies, since there known to all who are familiar with

life, which the means of grace or which we are members. Those obedience to the divine commands rules are frequently formed by huwas designed to produce, is not man wisdom and authority, but properly appreciated, nor pursued sometimes they are left as they are with the energy and determination found in the Scriptures without necessary to secure success. It is any thing being added to them or one thing to go through the formal taken from them. We feel there is performance of certain actions or danger of us all continding more duties, and quice another thing to for the correctness of our creeds, perform them with that carefulness, whether human or divine, than we sincerity, and faith that are neces- do for the mortifying of our lusts, sary to make them efficient means for the subduing of our passions, in moulding our characters to give and for the resisting of sin in the them the image or likeness of various forms in which we meet it.

There is much said in the present It will avail us but little indeed, vine power of God will be felt and experienced by all who properly and effectually obey it. And where there is no power in restraining us from sin, and to strengthen us to gious lives of the great masses of suffer for Christ, and to labor for the professing Christians of our the advancement of his cause, in times. We do not mean in refer- such, there can be no real belief, no

may be unwritten as well as written, the history of that peculiar people. and divine as well as human ereeds. And yet what a great difference We mean by creeds, the recognized there was between what they proprinciples or rules for the govern- fessed to be, and what they really ment of those religious societies of were, between the purity of their law, and the purity of their lives! the deficiency of the obcdience They apparently lost sight altogeth- which prevailed among the Jews. er of the moral power the law was He was seeking eternal life. The designed to have upon their lives. Savior directed him to keep the What a striking contrast do we commandments, and enumerated find there was between the excel-them as follows: Thou shalt do no leney of the law as described by murder, Thou shalt not commit David, and the looseness of their adultery, Thou shalt not steal, Thou morals as described by Christ. shalt not bear false witness, Honor "The law of the Lord, is perfect, thy father and thy mother: and converting the soul: the testimony thou shalt love thy neighbor as of the Lord is sure, making wise thyself." The young man said the commandment of the Lord is I yet? Jesus said unto him, if thou pure, enlightening the eyes. The wilt be perfect, go and sell that thou fear of the Lord is clean enduring hast, and give to the poor, and thou for ever: the judgments of the shalt have treasure in heaven: and Lord are true and righteous alto-come and follow me." gether." Ps. 19: 7-9. Such was 18-21. It is very evident that, the exalted character attributed to although the young ruler had in the law. From the following con-some way kept the commandments, demnation pronounced upon them he surely had not in a proper and by Christ, we may infer their char-evangelical sense obeyed them. lives.

the simple. The statutes of the unto him, all these, things have I. Lord are right, rejoicing the heart: kept from my youth up: what lack acter. "Woe unto you, Scribes and Had he possessed the spirit of gen-Pharisees, hypocrites! for ye make uine obedience, he never could have clean the outside of the cup and of refused to obey the command that the platter, but within they are full the Savior gave him. When we of extortion and excess. Thou obey such commands of heaven as blind Pharisee, eleanse first that are popular, honorable, and casy, which is in the cup and platter, and refuse to obey what are unpoputhat the outside of them may be lar and mortifying to the flesh, clean also. Woe unto you Scribes then are we deceiving ourselves if and Pharisees, hypocrites! for ye we think we are obeying any of the are like unto whited sepulchres, commandments as we ought to which indeed appear beautiful out. obey them, for surely we are ward, but within are full of dead not. Now such we are fearful is men's bones, and of all uncleanness. much of the obedience of the mass Even so ye also appear outwardly of christians at this time. Whatevrighteous unto men, but within ye er can be done without self-denial. are full of hypocrisy and iniquity." without sacrifice, without much Matt. 23: 25-28. With all their labor, and without much trouble. obedience to the law, it exerted is done, and this is about all that is no purifying power over their done. And as the obedience rendered to God is so deficient, the In the ease of the young ruler Christian character of professing we have a striking illustration of Christian is also very imperfect,

purify a soul, and consequently can too often kept. It is apparently never save a soul. Truth is design-respected and perhaps reverenced, ed to form character. And if it is and highly valued but not obeyed. properly applied, or evangelically Perhaps in the great day of judg-obeyed, it will form character, and ment the Bible will be found in the Christian character, and if it does possession of many, in the condition not shape our character, this want it was found in the case of the of power in it to do so, shows it has young man in our illustration. not been correctly obeyed.

but not obeyed It may be kept in their esteem for the holy book, how several ways and yet not evangel- they gave their money and their ically or savingly obeyed. A beau-labor to spread it among the peotiful copy of the Scriptures, printed ple; others may tell of their zeal in and bound in the best style of the defending it against the attacks of times, may be procured by some infidels; others again may as an Christian parent, and be given as a evidence of their faith in it, declare present to his son when leaving that they accepted it as their only home, with the advice, to keep it. confession of faith, and received in-It is much admired and not only to their system of Christian pracbecause of its divine authority and tice, all the holy precepts contained reliable character, but also because in it. But no reverence alone for it is the gift of a kind parent, it is the Bible, however great that may highly valued. The precious vol- have been, no labors to defend it ume is taken and put carefully however powerful they may have away. The journey is made, and been, and no simple reception of it after a long absence, the son returns. as our confession of faith, and hear-After the ordinary greetings are ty assent to the justice and proprieover, and a number of inquiries ty of all its requirements will justimade, the beautiful Bible is inquired fy in that day, and secure to us the about. It is brought forward, and plaudit "Well done good and faiththere is not a soil on its snow white ful servant, enter thou into the joys pages, neither is its beauty in the least marred. The son seems to take pleasure in presenting it in such a perfect condition. But the father looks surprised, and remarks to the son, "Your Bible does not seem to have been used much." "Oh," says the son, "I was afraid I would soil it, and you charged me to keep it and take good care of it." "Yes," continues the father, "but I wished you to read it, and understand it, and make it the guide of ments produces. your life and the joy of your heart. Dear reader, it is highly import-

because such obedience can never Now this is the way the Bible is

It will be found wrapt up in a The Bible is kept in many cases "napkin." And many may tell of of thy Lord."

> When it is said, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city," we presume the right alluded to, will not consist in the mere doing of the commandments, but in the moral character and fitness for the enjoyment of life, which the sincere and proper obedience to the command-

ments. But rest in no obedience Mount, we are informed of but two that does not produce a Christian roads, and upon one of those roads character. Beloyed brethren, per- we are traveling as pilgrims upon mit us to urge the subject upon your earth to eternity. serious consideration. We accept Upon the gates commanding the the commandments of Christ with- entrance of these roads is written out any exception, and have them in large brilliant letters, "No conall embodied in our Christian systinuing city;" and immediately, tem. We rejoice that this is our when ushered into existence, all holy profession. But have we pulare passed through those gates and rified our souls in obeying the are set to moving. The one of truth? Here is the great matter. these roads is termed, "Destruction Do we experience a power in be- and death," while the other is called lieving and obeging the gospel? "Salvation and life." The former Remember the encouraging promi- has a wide gate and a broad way to ses, "They that wait upon the accommodate the great multitude Lord shall renew their strength; traveling upon it with their worldly they shall mount up with wings as encumbrances, and leads' to hell; eagles; they shall run, and not be the latter has a strait gate and a weary; and they shall walk and harrow way, obliging the pilgrims nct faint." Is. 40: 31. Now do to throw aside all vain and worldly we experience such effects by wait- things, and leads to heaven. These ing upon the Lord, and by obeying roads are so peculiarly constructed his commandments? If our obedias to enable the travelers from eience is right, it will produce charae- ther roads to perceive one another, ter-Christian character-a Christ- who likewise have the power to like character. And this should be converse as they move along. A our great object. Let us endeavor very beautiful temple is continually from time to time to cultivate the before them and within reach of all, mind that was in Jesus. Let us be ealled the "Church of God." Such sure that we have the spirit of obe- as desire to enter and fully establish dience, and the blessed effects of themselves upon the narrow road. temper, as well as obedience itself, parelment they receive, written

> For the Gospel Visitor. OUR PILGRIMAGE.

have to travel upon, and the obser-by the name of Satan. vations to be gathered on our jour- Their loins are girt about with

ant that you obey the command-iney. From the sermon on the

obedience—a Christian life and obey the requirements of a small J. Q. thereon, "Ye must be born again," and will suffer themselves to be purified by washing away their sins by the ordinance called bap-My dear fellow pilgrims to a nev- tism, and then they can enter into Cending Eternity; - While we all that holy temple. They now have thus journey to that eternity, per- to become soldiers of the cross and mit us to present to your imagina- are required to put on the whole tions an illustration of our pilgrim- armor of God to withstand the fiery age by a description of the roads we darts of their great enemy, known

truth, to which is added the breast-mocking, some bearing tales, some plate of righteousness. Their feet dancing, some gambling, some strutare shod with the preparation of ting about in pride, some hoarding the helmet of salvation, and the serve him according to their tradisword of the spirit. All who enter tions, disciplines, and doctrines; toin through the door of the temple gether with all wickedness imaginacalled "An inheritance in the heav- these roads are trap doors which enly mansion of eternal glory." lead under ground, where the pale On this narrow road you perceive messenger of death resides. all little children traveling without Let us now look at his purposes an armor, but they are purified and awhile. There he comes and sumtheir garments are made white as mons that man hoarding up riches. snow by the blood of the Lamb of How pale he gets, and exclaims-God, which hath taken away the "Oh, let me enjoy my riches a little sins of the whole world, and in their longer!" But no,-he is plunged little hands they carry a parch- into the dark valley of death bement which hath written within, neath. There, that horrid messen-"Suffer little children to come unto ger comes again! Ah! he summons me, and forbid them not, for of that woman attired in all the gaudy such is the kingdom of heaven," and and vain fashions of this world. below is their title to the mansions Turning pale and throwing up her of the skies. But as soon as they arms in amazement and utter grief, cross a certain line, called "account- she cries, "Oh God! let me enjoy ability," they receive the small my young days a little longer, and parchinent on which is written, I will then turn unto thee!" But "Ye must be born again," and the no, she is hurled beneath to meet a other is taken from them. All frowning God. He comes again, those who refuse the requirements and summons that little child. It on the parchment just received are also turns pale, but with a benign immediately turned upon the broad countenance closes its eyes serenely, road and deprived of their titles, and down it goes to meet the Sav-How beautifully all glide along on ior who calls it into his arms. that narrow road, of one mind, all Again, and again, he comes, to sumpressing forward for the prize of the mon one by one to give an account high calling of God in Christ Jesus, of his deeds done. Now that aged supplienting the throne of grace, father, and aged mother have to go praising and gloryfying the only the way of all flesh, but God is their true God: Not so on the broad friend. Now that young man and road. Ah! what a tumult! what a that young woman who are dancing jungling! The very earth groans and their cup of joy is overflowing, beneath it. Some drunken, some instantly turn pale and tremble cursing, some fighting, some blas-Ah! says God, "I will laugh at your pheming, some slandering, some calamity, and mock when your fear

the gospel of peace, and in their up riches, some eaviling at truth, hands are given the shield of faith, some mocking God by pretending to and climb not up some other way ble which is indulged in whilst travas thieves or robbers, receive a title, eling on the broad road. Along

cometh!" They go to reap their re-|sinner; but all eventually must end wards in hell. There is that learn-their journey when launched into ed and eloquent man who calls him- the dark valley of death. While all self a minister of God, earnestly these things are transpiring and obspeaking to those around him and served, those remaining are still teaching the doctrines and com- moving on and have scarce time to mandments of men. Down he also shed a tear over a departed friend. goes to the dark valley of death, But not to be tedious, we shall though with a mild and serene coundraw a veil over the scene and leave tenance. He meets God who casts the subject to your own reflections, a frown upon him. Ah! he now hoping it may deeply impress a trembles and begins to justify him-conviction upon your minds that self by saying; "Lord, Lord, have you all have a duty to perform ere I not proposied in thy name." But the messenger of death will call the Judge of the quick and dead you hence to eternity. says, "Depart from me ye worker of iniquity; I never knew you." See that faithful minister of God: how zealously he labors upon the "watch towers of Zion." Those in the broad road hear his beautiful and wholesome admonitions and warnings, but they laugh, mock, eral years past, I have been conand point the finger of scorn at him, vinced that our ministers should be and continue in their follies, heedless supported by the church. And I of the warnings. He tells them, have frequently felt that I should there is a time coming when they reveal my convictions to the brethkain would flee to the mountains ren; but for various reasonsand rocks for shelter, and call upon which truly are no reasons-I rethem to fall upon them and hide frained from doing so. May God them from the presence of Him forgive me this wrong. I now rewho sitteth upon the throne. But solve not to sin any longer against the King in that day will say, my brethren, against the world, vengeance is mine, and I will repay." and against God, by thus quenching He too is summoned in all his holy the spirit. How many of my dear tabors, and likewise turns pale and brethren have felt like convictions follows the rest into the dark valley God alone knows, and the judgment beneath. Upon his dying lips are only will reveal. I tremble when I the last prayers, acknowedging his think of the task I now undertake; unworthiness; "Lord, be merciful not however, because I am afraid of unto me a sinner." Echo answers, duty, but because I distrust my "Well done thou good and faithful ability to do that justice, which the servant, enter thou into the joys of importance of the subject demands. thy Lrod." Thus you see none are I will, however, make an effort, exempted from death on either trusting that the Lord will enable road; neither rich nor poor, high me to advocate the truth; and, also, nor low, young nor old, saint nor that he will dispose the hearts of

A Pilgrim.

New Enterprise, Pa.

For the Gospel Visitor. MINISTERIAL SUPPORT.

Dearly beloved Brethren:

the brethren, carefully to investi-ly assures us that the soul-that gate, and favorably to receive the immaterial, conscious, God-like same.

ministerial support is, the import-possess; and hence our Savior asks: ance of the minister's work.

ble for the manner in which he performs them. His duties to God are -First, Obedience to the gospel of Christ; and secondly, publicly to preach or declare the gospel to his fellow man. The duties which he owes to man naturally divide themselves into two classes: first, those which he owes to the church; and secondly, those which he owes to the than our souls? or is the comfort world. His duties to the church of the former more desirable than are, to keep faithful watch over the the salvation of the latter? Are flock of God; and in love to correct, our brutes more dear to us than the instruct, and encourage the members. His duties to the world are, deed if this is the case. What do to preach the gospel in its purityur contaminated with the vain philosophy of modern christianity; soul, we accomplish more than by to tell sinners of their destiny; and amassing worlds like this to ourfaithfully to warn them of their selves. If we desire the salvation danger-inviting them to flee from of souls let us see to it that the gosthe coming wrath to the open arms pel of Christ be faithfully preached; of a bleeding Savior.

My brethren, how often do you seriously think of the solemn reality that ministers are accountable to God for the manner in which they position and duties of ministers are perform these duties? If you have sufficiently important to demand all never prayerfully considered this their time and attention, and the matter, do so now; and endeavor to exercise of all their talents; and obtain correct impressions of the therefore reason cries aloud that minister's position and duties. But the ministry should be supported the importance of the work of by the church. ministers will further appear by 2. My second argument is the considering the important end their extent of the ministers work. labor has in view-the salvation of

principle—is more valuable than 1. My first argument in favor of all material things that man may "What is a man profited if he shall The minister of the gospel stands, gain the whole world and lose his as it were, between God and man, own soul? Or what shall a man to both of which he owes import give in exchange for his soul?" ant duties; and to God he is amena- (Matt. 16: 26.) The soul once lost, is lost; and the sinner can have no price in hand wherewith to redeem it. We pay men to build houses for our comfort, and stables for the comfort of our beasts. This is all right; but why are we not as willing to pay and support those who labor for the good of souls? Are our bodies better or more valuable souls of our fellow-man? Sad inour actions declare? If we can only be instrumental in saving one "For it is the power of God unto salvation to every one that believeth." From the foregoing considerations it does seem to me that the

The object of ministerial labor is soulse The word of God abundant not only to save one soul; but to

save all who will believe and obcy assume, by the word of God, I do the gospel. But "how can they be-hope the brethren will acquiesce; lieve on him of whom they have not but, if I fail, let them not consent. heard? and how shall they hear I will base my argument on the lanwithout a preacher? and how shall guage of Paul in 1. Cor. 9: 13, 14; they preach except they be sent?" reading as follows: "Do ye not (Rom. 10: 14, 15.) These are pro-know that they which minister found questions; and demand our about holy things live of the things serious attention. It is necessary of the temple, and they which wait to have preachers to proclaim the at the altar are partakers with the glad tidings, so that sinners may altar? Even so hath the Lord orhear, believe, obey, and be saved. dained that they which preach But the apostle asks: "How shall the gospel should live of the gospel." they preach except they be sent?" It seems remarkably strange to me, Let each one answer to himself that the brethren who contend before God. I do not despise the (and rightly too) for a literal interlabors of the brethren; nor wish to pretation of the Scriptures, should discourage our ministers. No far attempt to spiritualize that part of from it. Our ministers for the most this Scripture, which declares that part are zealous—self-sacrificing "the Lord hath ordained that they men-willing to labor, and do labor which preach the gospel should live to the utmost of their means and of the gospel." But, strange as it ability. But alas! the mouth of may seem, it is but too true. They the ox is muzzled. Many of them attempt to construe it to mean, that are poor men and must labor day the ministers of the gospel shall after day to maintain themselves have eternal life as a reward for and families; and sad truth the their services. It must however be church has called them to preach, apparent to every eandid reasoner but it has never sent them to preach. that such a construction can never And the consequence of all this is stand the test of criticism. Brethour ministers cannot go into all the ren, you can with more case and as world; but their preaching is, as a much propriety spiritualize the orgeneral thing, confined to vicinities dinances of baptism, and feet-washin which there are members. If ing, as to make this scripture mean Paul could ask his Roman brethren anything other than ministerial the question: "How shall they support. It is too plain to admit of preach except they be sent?" may I doubt, let alone controversy, that not ask my dear brethren, how shall Paul referred to the Levites-incluthey go into all the world, and preach ding the Priests, by the expressthe gospel to every creature, except ions: "They which minister about they be sent? Surely this is real holy things," and "they which wait son quite sufficient why the church at the altar." And it is equally evshould support her ministers. ident, that by the expressions-

c'ent argument is-the Lord or and "are partakers with the altar," lained it.

If I maintain the position I now support—to the satisfying of their

3. My third, last, and all-sufil- "live of the things of the temple," the had reference to their temporal

temporal wants. "Even so," says dear brethren, trusting that this Paul-and brethren, things that are effort may redound to the glory of even cannot be uneaven; "Even so God, and contribute to the interests hath the Lord ordained that they of his kingdom, and the present, which preach the gospel should live future, and eternal welfare of us of the gospel." The Levites pos- all. Amen. sessed no estates in land; but God assigned them cities of habitation with fields, pastures, and gardens. (Numb. 35.) God also provided for their subsistence by giving them all the tenth in Israel "for their services." Numb. 18: 20-24. But Dear Brethren, in the Lord: while the Levites were actually in Since there seems to be a spirit of service in the temple, they were self-will manifested among us, I desupported out of the provisions sire to make a few remarks upon kept in store there, and out of the this subject. daily offerings. Deut. 12: 18, 19, Brethren, let me speak freely. I and 18: 6-8. We see then that must frankly acknowledge my igno-"they which ministered about holy rance. Although I was baptized things, and they which waited at into the Holy Ghost, it was somethe altar," had their temporal sub-time afterwards before I even knew sistence for their services. Even so what he was. It may perhaps be hath the Lord ordained that they the same with some more of us, I which preach the gospel should live of eannot tell, God knoweth. the gospel." Bet this settle the mat- Oh! that all God's creation could ter. But if you ask, when did be brought to contemplate his ex-Christ ordain this? I answer, cellency. But alas! the world when he said: "The workman is knows him not. The great and worthy of his meat." Matt. 10: 10. wise men of the day know him not. If those who minister to our tempo- And why? because they are selfral necessities are worthy of their willed. Those who ride upon the subsistence, surely those who min-mountain tide of popularity know ister to our spiritual wants are him not. And why? because theymore worthy of theirs: hence Paul are self-willed. Do you see, brethasks: "If we have sown unto you ren, how "we wrestle not against spiritual things, is it a great thing flesh and blood, but against princiif we shall reap your carnal things?" palities, against powers, against the J. Cor. 9: 11.

I have shown that the import-against spiritual wickedness in ance and extent of the work of high places?" Eph. 6: 12, Luke ministers demands that the church 22:53. And seeing we have to should support them; and also that fight with such powerful enemies, the Lord ordained that they who how necessary it is that we show preach the gospel should have their them no countenance. And the subsistence for their services. I best way is for us to "strive" to get

J. W. B.

Shelbyville, Ills.

For the Visitor. SELF WILL.

rulers of the darkness of this world. will now leave the matter with my in full possession of the "Holy

Ghost," which is "the spirit of full possession of the Holy Spirit. truth," John 15: 26. And to do And as sure as the Bible is the book this, requires a complete sacrifice of of God, it will lead us into one all our selfish inclinations, and a mind and spirit, and contention and full resignation to the will of God as revealed in the Holy Bible, be-darkness will be dispelled, as natecoming humbly submissive to the ral darkness is by the morning sun. teachings of the Holy Spirit.

We will examine some of the benefits of being in possession of the Holy Spirit. It is through him that we have a more sure word of propheev, whereunto we "do well, if we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts." "For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost." 2. Peter 1: 19, 21. It was through him that the fathers of old "saw the promises afar off, and were persuagers and pilgrims on the earth." disbelieve. him that they had the assurance of practice it. being God's children while on earth; and it is through him that "they have right to the tree of life," and can enter in through the gates into the city. It was through him that the apostles could declare with irresistible power the great and glorious plan of salvation, Acts 2: 1-37. It was by him that our forefathers were made heirs and joint heirs with the Lord Jesus in glory. He is a living witness to the divine origin

strife will flee away, and spiritual I would like to hear more on this subject. Yours in love.

P. D.

Nettle Creek Church.

For the Visitor. Serious Objections against Infant Baptism.

- 1. It is forbidden by the Word of God. The Scripture which enjoins the worship of the one true God, really forbids the worship of Idols. "Ye cannot serve God and mammon," Matt. 6: 24. So Christ commanded the apostles to baptize believers. This therefore forbids ded of them, and embraced them, them to baptize unbelievers or inand confessed that they were stran- fants who ean neither believe nor Therefore infant bap-Heb. 1: 13-14. It was through tism being forbidden, it is a sin to
 - 2. It begets a fleshly church. Christ designed that his church should be spiritual, composed of members led by his spirit, Rom. 8:9; Eph. 2:19-22; 1 Pet. 2:5 -9. But infant baptism fills the ehurch with a fleshly membership.
- 3. It changes the order of the gospel. It places baptism first in the plan of initiating members into the ehurch; whereas in Christ's appointment it is the last. He said of our religion, and it is by him that teach and then baptize. But Pedowe obtain a full assurance of our eter- baptists say baptize and then teach. nal salvation. This is but a faint view He said, he that believeth and is of his worth, and I will close by baptized, shall he saved; but they saying, let us all strive to have the say, he that is baptized and afterearnal mind, which is self-will, eom- wards believes, shall be saved. pletely slain and thereby become in The order of the gospel is, 1. Re-

- Pedobaptists' order is, 1, Baptism. contrary to their consciences. 3, peradventure 2, perhaps Faith. Repentance. Hence, Pedobaptism is not the gospel.
- It makes void the command of Christ. Let infant baptism be universally practiced, and what will become of the command of Christ to baptize believers? It is made void and of none effect. There will not be a believer baptized. such is generally true of all the old established pedobaptist churches: they very seldom, or never, baptize a believer. Well did Christ say of such, "Why do ye also transgress the commandments of God by your tradition?" "But in vain they do worship me, teaching for doctrine the commandments of men." Matt. 15: 3, 9.
- It licenses sin. Those sprinkled in infancy are none the less under obligations to submit to believers' baptism when they believe. But they are taught that their sprinkling is enough, and thus they are encouraged to neglect that which all believers are required to do, and so live rejecting the authority of Christ as set forth in this requirement.
- 6. It binds the conscience. Many who have been sprinkled in infancy, by reading and hearing the truth are convinced that it is their duty to be immersed. They go to their minister and freely unfold their convictions to him, and request him to immerse them. No, says he, you were sprinkled in infancy, and we regard that as valid baptism; it would be sacrilege to repeat it; hence you must rest satisfied. We cannot baptize you again. cerning a circumstance which oc-

rentance. 2, Faith. 3, Baptism. Thus all such are instructed to go

- 7. It deprives of the liberty of choice. No person sprinkled in infancy is permitted to obey Christ in the act of immersion. The right of choice is destroyed. This is the established rule of the pedobaptist churches. They dare not say to their members, choose which you will have, sprinkling or immersion.
- 8. If pedobaptist churches are the churches of Christ, many of their members have to leave them in order to obey him. It is a fact which cannot be denied that, many of the members of these churches have to leave them, and join the various baptist churches, just to have the privilege of obeying Christ in the act of Baptism. Can such things be, and they be the churches of Christ? We think not. lionestly conclude that no man can see that the bible favors infant baptism, unless he reads it with the determination that it shall do so. and all such can read it to favor anything they imagine however unreasonable.

Selected by

D. D. S.

EFFECT OF ONE WRONG ACT.

Have you ever considered the effect of one wrong act? The thing may not seem wrong in itself; soon done; and viewed may appear of no importance. But you must trace its ramification, and follow up, link by link, its results. That single insignificant act, thoughtlessly, in an unguarded moment send forward an influence through your whole subsequent life.

The historian of British India, speaking of the voyage of Warren Hastings to that country, says, concurred on that voyage; "It is doubtful whether this act did not exercise an unfavorable influence over his whole moral nature, and over his career." Of how many persons might the same remark be made! One wrong act brings the murderer to his ignominious end. One wrong act stamps, with indellible stains of dishonor, a character hitherto above reproach. One wrong act in youth has thrown many a young person from under the controlling love of a kind Providence, and launched him on a sea of trouble and sorrow to a late old age.

Of how much peace, of how much spiritual prosperity and holy joy, has a single sin at the outset robbed a true child of God? Of how much deep, unavailing sorrow and mortification has it been the inlet! was an act, perhaps, as soon done as the turning of a key by the angel that opened the bottomless pit; but with a more distressing power for evil it has caused a darkness, as the smoke of a great furnace, to overcloud your prospects, and has let forth amid the wide-spread scenes of all your following years, memories and regrets with a keener power than scorpions, and leaving hardly a green thing in the waste of a life that opened with so much to animate and to cheer. It has drawn down on you the displeasure of God. It has arrayed his providence against you, and shut you off from the fulness of his love.

An unadvised expression from the lips of Moses shut him out from the green pastures and still waters beyond Jordan. Never till we reach heaven, and there have all our secret history unrolled to our view, shall we know from how many sedness of heaven.

LUMINOUS CHRISTIANS.

BY REV. R. M. HATFIELD.

Christians are said to be "light in the Lord," and are required to shine as "lights in the world." In our admiration of what is bold, original, and piquant, we sometimes undervalue a character that is remarkable only for the grace that renders it symmetrical and lustrous. We hear a good deal about the mission of the church, and of the style of picty demanded by the times; but nothing is more needed now, and at all times, than an increase of Ohristians who let their light so shine that others, seeing their good works, glorify our Father in heaven. A follower of Christ may be incompetent for enterprises of great pith and moment, and yet be able to fill the sphere in which he moves with a beauty and a radiance that shall adorn the doctrines of God our Savior, and compel men to believe that he has been with Jesus. gard to these luminous Christians, whose path is as the "shining light that shineth more and more unto the perfect day," three things may be said:

1.—THEIR LIGHT IS HONORED.

It is only the grace of God that can illumine the life and character. There are amiabilities and virtues that are beautiful in their place, but it is only by communion with God, scenes of earthly and of spiritual and through closest intimacy with happiness a single wrong act has the Savior, that human nature is excluded us; how many sore afflic changed from the earthly into the tions it has drawn around our weal image and likeness of the heavenly. ry pilgrimage: and from what de- An incident in the life of the great gree of advancement it has shut us leader of Israel is suggestive at this off even amid the glories and bles- point. Moses had long been favored as few men ever had been.

Egypt, at the Red Sea, on the for thy light is come, and the glory mount, and in the tabernacle, he of the Lord is risen upon thec.' had been treated as the friend of They stand now as a city set on a hill God and the favorite of heaven, that cannot be hid, and are hereafter And yet he was not satisfied. From to "shine as the brightness of the the depths of his yearning heart firmament, and as the stars forever there went up the prayer, "I be- and ever." seech thee show me thy glory." And II.-LUMINOUS CHRISTIANS ARE it pleased the Lord to regard and SLOW TO DISCERN THE EXCELLENanswer this prayer of his servant. CIES OF THEIR OWN CHARACTER. Going up into the mountain, When Moses came down from Moses stood in a cleft of the rock, the mount, he wist not that his face the third and fourth generation." but holding rapt and holiest intercourse with God.

And it does not surprise us to learn that, when he came down from the mount, his face was all a-glow, shining as it had been the face of an angel. Something like this occurs in the case of every deworld, and dwells apart with God.

while Jehovah covered him with shone. For a time he could not his hand, and proclaimed himself understand why Aaron and the "The Lord, the Lord God, merciful people looked upon him with awe, and gracious, long-suffering, and and were afraid to come into his abundant in goodness and truth, presence. And Christians who have keeping mercy for thousands, for made eminent attainments in piety giving iniquity, transgression, and give evidence of the fact by a gerusin, and that will by no means clear ine and unaffected humility. They the guilty; visiting the iniquity of do not think of themselves as bethe fathers upon the children, and longing to the excellent of the upon the children's children, unto earth. In their bearing toward the weakest member of the household And here, amid the solitudes of of faith, there is nothing that seems Sinai, he remained for forty days and to say, "Stand by thyself, for I am nights, neither eating nor drinking, holier than thou." Engrossed with "looking unto Jesus," they have neither time nor disposition to spy out their own gifts or graces. I do not mean by this that Christians are to ignore the facts of their own experience. While they stand fast in the liberty of the Gospel and are growing in grace, it is not desirable vout soul that is separated from the that they should regard themselves as retrograding. It is right to Fellowship with the Father, and think truthfully and soberly of ourwith his Son Jesus Christ, molds the selves. But there are Christians character into proportions of grace that seem to devote themselves to and beauty, and fills the whole life the work of marking with nicest prewith light. Such as follow the cision every shade of improvement Lord fully may not be caught up in their spiritual condition. They into paradise with Paul, to hear the carry a spiritual thermometer with unspeakable words which it is not them, and are never without a notelawful for a man to utter, but of book in which to record the satisthem the Master says: "Arise, shine, factory result of their observations.

They have no faith in any graces or the in advance of, the experience has virtues that grow silently, and many disadvantages. Perhaps no thrive best when least noticed. To one thing is more a hindrance to them the kingdom of heaven comes thousands who hunger and thirst with observation, if not with a flour- latter righteousness than the manish of trumpets. But such are not ner in which some who profess to laminous Christians. Whenever a have reached the "higher life" speak man begins to think of his own shining qualities, his life and character grow opaque to others.

III .- LUMINOUS CHRISTIANS SPEAK MODESTLY AND SPARINGLY OF THEIR SPIRITUAL ATTAINMENTS.

Suppose that Moses, instead of covering his face with a veil, had gone up and down among the Israelites exhibiting his beaming countenance, and calling upon the people to mark the luster with which it shone. Had he done so, we had never heard of his great meekness, and the world would have attributed the act to egotism and vanity. It is, every way right and proper do so unconsciously, and hence do not that Christians should stand up for Jesus; they are his witnesses, and are not to be ashamed of his evil spoken of. words. We are to be ready "always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and We are to shrink from no avowal of our attachment to the Redeemer, through the fear of man, different things. Well all know which bringeth a snare. But, on what is the present debased and dethe other hand, confident and over- graded condition of Christendom. bold professions do little or nothing Instead of "waiting for a kingdom," toward making the character of a it, in reality, waits for nothing at Christian luminous. The doctrine all! It seizes whatever it can get is inculcated in certain quarters of this present world, and puts off that "every attainment in grace eternal hopes until eternity has bemust be distinctly professed, if it is gun. "Sufficient unto the day is to be enjoyed." I am not aware the evil thereof," is the maxim of that the Bible teaches anything of Christendom-an excellent maxim, the kind. The practice of keeping but in a most perverted sense.

of themselves and their experiences. We eannot but feel that there ought to be modesty and reserve in speaking of the deep things of God. "The secret of the Lord is with them that fear him," and there are subjects that belong not to the promiscuous erowd, but to a fit audience and few. The Christians who most remind us of the Savior are remarkable rather for reserve and humility than for bold and highsounding professions. Words are cheap; it is the life that tells. It is what men are, not what they claim to be, that makes an impression upon the world. Christians who really shine vaunt themselves, nor by unseemly eonduct cause the way of truth to be

The True Position of the Church.

"Waiting for the kingdom" is the true position of the Church. Salvation and the kingdom are two very the profession quite up to, or a lit- People have quite enough to do with getting on in the world, and plete MAN-WORSHIP and SELF-IDOLproviding for their families, without ATRY. The love of God-the blood troubling themselves with the things of Christ-the immeasurable grandof God, or of eternity. "Take no eurofour destinies, have sunk out thought for the morrow" is their of sight-and nothing is to be seen rule, as far as the great maxim of but man, busy in the world, and eternity is concerned. They first settle in their own minds that they are saved. They make sure of salvation, or they persuade themselves that they are sure, and then, with a free and unencumbered mind, they rush into all the speculations of the world. They abuse the liberty which God has given them, and disencumber themselves of all eternal cares by casting them upon Christ-not that they may serve the Lord, but that they may serve the world. "I will run the way of thy commandments, when thou hast set my heart at liberty," said the writer of the 119th Psalm. "We will run the way of our own fancies, when thou hast set our hearts at liberty," say the members of the "serious world"-as if God had delivered them from death only to give them a greater zest for worldly enjoyments. To "wait for the kingdom" is a thing not to be mentioned; no one would understand you, no one would endure such absurdity-they do not even wait for death. They put off the thought of death to the last moment-they determine to live as long as skill and medicine can extend their lives-and to die in peace when death can no longer be kept off. In health they wait for world as an immortal thing. It is supposed ly luck, and in sickness they wait never to die, and never to have any for the physician; but waiting for connection with death. fashion, even with the religious and immortality to light." of Christendom. A system of com- pel. It begins by proclaiming that

wearing a fragment of the "white robe" as the symbol of his Christianity. The sun of glory which ought to shine in the meridian, has shrunk into a feeble star that just touches the horizon of the earth.

It is to this debasement of Christian hope-to this man-worship and self-idolatry-that we owe the abominations which surround us. We see territorics invaded, helpless savages killed and trampled under foot, poisonous drugs made the source of our wealth, infamous assassins patronised by members of parliament; we see Protestantism become the chief source of all the evil of the world, because the professing church has abandoned all its hopes-and, instead of waiting hourly for the "kingdom," has left nothing to be waited for but the terrors of death, and a visionary heaven which it has invented for itself. The mind must have some hope, and if you destroy the hope which God has set before you, you will assuredly take up with a hope invented by the Author of Lies.

To hope for death is unscriptural and impossible; our true hope is the eoming of the Lord, and our gathering together to Him. The Church is always looked upon in Scripture eternal things has long been out of abolished death, and brought LIFE world. Such is the degraded state is the express manifesto of the gos-

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death is abolished, and that life a far distant shadowy heaven, the alone is left. A member of Christ mind has no other resource but to has no more to do with death than the Lord of Life himself. He is bound to eonceive himself immortal. He is liable to death, as he is liable to sleep, but to look for death as his final object upon earth, is as absurd as if he were to look upon sleep as the prime object of his being ereated. Death and sleep are but the incidents of his career-life and empire are the ends. In strict Scriptural propriety, death should never be mentioned by a minister of the Gospel, except when he is preaching to the unconverted. depraves his message when he speaks of death to a believer. It is a strange instance of the degradation of modern Christianity that it preaches nothing else but death, while throughout the whole New Testament-the text book of Christianity—death is searcely mentioned at all, even as a fact, and never as a hope. We have set up to be wiser than Infinite Wisdom. We pronounce the divinity of the New Testament to be deficient. It is too bright for our dim eyes-too sanguine for our gloom. We must throw in a few shadows; we must adorn the pieture with a skeleton and a tomb, that it may suit the public taste. Life and light are blotted out-death and darkness are painted in. The public taste is charmed with the improvement. The professing world erowds (on Sunday) to the exhibition-pronounces the picture to be beautifully frightful, and delightfully leaf in its beak of emerging life terrible; and returns (on Monday) beyond the closely-bending horizon. to its pleasures or its merchandise! The great sun comes and goes in And well it may, for if you offer heaven, yet breathes no secret of

turn back to the world for consolation .- Purdon.

THE INFALLIBLE BOOK.

Faith must build a bridge for us; faith must weave wings for us; and that faith must find materials for its fabries brought from the other side of the gulf, and not produced on this. We eannot enter the spirit land to explore, record, and report; so all we get must be revealed to us. We may talk never so loudly of the intimations of the immortality within us, of the light of reason and of conseience, of the Godlike human soul; we may speculate upon the future development and destiny of powers that seem even angelic to ourselves, but it is all conjectureit is all unsubstantial as the dreams that haunt our slumbers. Unless God teach us of the things of God, or delegate some occupant of a heavenly seat to tell us of the things of heaven, and of the destiny of the great family of intelligences to which we belong, we shall know nothing upon these subjects. All knowledge concerning the future condition of men must come from the other world to this.

What lies beyond? No one who passes the charmed boundary comes back to tell .- The imagination visits the realm of shadows, sent out from some window of the soul over life's restless waters, but wings its way wearily back with no olive nothing to the mind but death, and the etherial wilderness. The crescent moon cleaves her nightly pas- with trials and difficulties, sage across the upper deep, but tosses overboard no message, and displays no signals. The sentinel stars challenge each other as they walk their nightly rounds, but we catch no syllable of the counter-sign which gives passage to the heavenly camp. Shut in! Shut in! The gentle friend whose eyes are closed in their last sleep long years ago, died with rapture in her wonderstricken eyes a smile of ineffable joy upon her lips, and hands folded over a triumphant heart, but her lips were past speech, and intimated nothing of the vision that enthralled her. The Bible is our allthe one regenerative redemptive agency in the world-the word that even sounds as if it came from the other side of the wave. If we lose it we are lost.

A WORD OF EXHORTATION.

March 30, 1865.

Dcar Editors of the Gospel Visitor: I, your unworthy, brother, embrace this opportunity of sending you a few lines by way of exhortation to my dear brethren, wishing to do my Master's will, fulfill my calling, and improve my talent and labor for the welfare of the souls of men. I have been a reader of the "Gospel Visitor" for six years, and I find it a very interesting work. It improves the mind, it gives encouragement to the soul that has started out to serve the Lord and to do that which is good and acceptable in the sight of God, since it approves of and contains what promotes the prosperity of religion. why hast thou forsaken me;" and Ottentimes Christians on their jour- when he prayed for his murderers, ney get weary when they meet "Father, forgive them, for they

when they fall into divers temptation, as the apostle James intimates, when he says we are to "count it all joy when we fall into temptation."

Now when we experience such trials and then find something to comfort us as we do frequently in pieces in the "Visitor" which treats upon the very things we experience and have to contend with, they give us a great deal of encouragement, and buoy up the spirit, and make us rejoice in the Lord, and give praise unto his most excellent name. And it is our duty to praise the Lord, for when we consider the great love that was manifested towards us through Jesus Christ his Son, who left the shining courts of heaven and came down into this world of sorrow, and did so much for the human family, in order that they might return again to God, and have free access to the tree of life, and partake thereof and live forever, then we surely ought to love and praise God. And when we take a view of the sufferings of Jesus Christ, and meditate upon them, with a solemn mind, it is a subject that ought to create thankfulness in our hearts towards God, and ought to melt every heart into tears.

Oh, to think for a moment of the awful pain that our blessed Redeemer bore when he was nailed to the cross on mount Calvary, where he received five bleeding wounds, and when in the midst of his sufferings he cried out, "My God, my God,

tail to feel love for that Savior!

It appears that his crucifiers at the time did not know that they were crucifying the Messiah the people had been looking for mility as he was. O beloved breth-After he had been crucified there was darkness over all the earth until the ninth hour; and the sun was darkened, and the veil of the temple was rent. And when the centurion saw all that was done, he glorified God, and said surely this was the Son of God. And others also when they saw what was done, smote their breasts and returned. It appears from this that the people were struck at what they saw, and that great fear fell upon them when they saw what had come to pass after they had crucified the Savior of the world.

We might ask the question, Why did they abuse him and treat him so shamefully? It was because he came not as they had looked for him. They thought he would come as some great king, but he came as a little child, he was born in a place called "Bethlehem," a place of no reputation. Now let us mark and ponder well the form and position of our Savior, and the work which he came to accomplish. Now the place and circumstances of his birth were all of an humble character. And the Savior says, "except ye be born again, ye cannot see the kingdom of God." Then as Jesus was born in such humble circumstances. let us always try and get the proper understanding of the mind of God as far as we can learn it from his works. The Savior says, "He that will be my servant, let him follow me." Now it we are to follow him, let us commence our

know not what they do," who can | Christian life humbly as he did, for great was his humiliation as we have seen. And let us consider whether those who profess to be that his followers are born in such huren and sisters, let me remind you it is indeed a very important duty to study the mind of God in such matters. Why, my dear friends, it does appear in these times, that a great many when making a profession of Christianity, they seem prouder afterward than they did before. But such profession is vain. The Spirit of God does not dwell in the heart of such an individual who professes himself to be a follower of Jesus Christ and yet follows the fashions of the world, and gratifies the lust of the eye and the pride of life, which the inspired writer teaches us is not of the Father, but of the world." Now let us examine the mind of God concerning this matter, where it is said, "God resisteth the proud, and giveth grace unto the humble." this teaches us if we are proud, God withdraweth his grace from us and we are left without strength and unable to do anything that will promote the welfare of our neverdying souls, or that will redound to the honor and glory of the name of God. Why without the grace of God, our labor in every position will be vain, and it will amount to nothing in the sight of God. if the grace of God can not be given unto us because we are proud, "let us humble ourselves under mighty hand, so that we may be exalted in due time." Let us be clothed with humility as our Savior was when he was here below, for we are to follow him.

we are not his humble servants, we humiliation, but he will come with cannot elaim that promise of his in which he says "Where I am, there shall my servant also be."

Those that would be the servants of the Lord, are to be the light of the world. And how can we be the light of the world without becoming humble. Let us look at the affection of the humble Mary, who came and washed the feet of Jesus with her tears, and wiped them with her hair, and from her ardent love to him she was constrained to kiss his feet. This is a worthy ample for us who profess to God's people; we should come down, as it were, to the lowest degree, and be truly converted unto God, for the Savior says "except we become converted we can in no wise enter into the kingdom of God." We must become as little children, as Jesus taught us when he took a little child and set it in the midst of the disciples, when they had inquired of him who was greatest in the kingdom of heaven. He then said, "Except ye become as this little child ye cannot enter into the kingdom of heaven.

But of our own selves we cannot fulfill this requirement, for it takes more power than we of our own selves possess to bring our stubborn mind into subjection, and to come down as low as our Savior was. Jesus said, "Without me ye ean do nothing." So it is unnecessary for us to try to do any thing without the assistance of Jesus. But if we humble ourselves and suffer with Jesus then shall we also be glorified

great power and glory, with ten thousand angels. He will come in the glory of his Father with the voice of the archangel and with the trump of God to gather his elect from the four winds of the earth. He will also take vengeance on them that know him not, and that have not obeyed the gospel of Jesus Christ, and that have despised his promised rest. Yes, he will come with a two-edged sword, and will cut them asunder, and lay them low in shame, and misery, and woe. Oh, may this arouse the mind of every individual to a sense of duty towards God his Creator, who is no respecter of persons, and who is an unchangeable God, full of pity and compassion and love, for he "So loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." And well might the apostle exclaim, "Behold, what manner of love the Father has bestowed upon His love was so great towards the human family that he could not bear to see them go to ruin and be lost forever. In this then was the love of God manifested through his Son Jesus Christ, that he sent him into the world that we might live through him.

And by this we perceive the love of God because he laid down his life for us. Yes, like a sheep he was led to the slaughter, and never said a murmuring word in all his suffering, but bore it all patiently! O brethren and sisters, and all Godtogether with him, when he comes fearing people, think of those things the "second time without sin unto that the Lord has done for you, in salvation." He will not come again order that you might be happy and as he did the first time in so great live for ever. Let us try and do

all we can for the welfare of men | "most holy faith," and can, as it that we possibly can do, for the were, have access to the brotherly apostle James says, "Let him know admonitions of our dear brethren that he which converteth a sinner and sisters, so long as liberty of from the error of his way shall save press is extended to us, so long as a soul from death, and shall hide a the mails continue to do the masmultitude of sins." We can not do terly work of an indefatigable arm too much for the Lord. For if we examine what he has done for us, and then compare with that what we have done for him, we shall find that we have done but little indeed!

We would say a few words to those who stand yet out of the ark of safety. I, as a lover of your souls, would advise you to take the warning that the messengers of the Lord give you, and flee to Christ. How lovely is his invitation, "Come unto me all ye that are weary and heavy laden, and I will give you rest." "To-day if ye will hear his voice, harden not your hearts." He stands with outstretched arms, full of love and pity. He is able to save from sin, hell, and the grave. O come without delay. Your life is but as a vapor that appeareth for a little while, but soon vanisheth away. Your time here none can To-morrow you may be numbered with the dead. May God give you grace to serve him, is my prayer. Amen.

E. C. C.

new.

Inasmuch as the "Gospel Visitor"

of generosity, drop the documents of foreign climes into our hands, so long as the Christian faith is preserved in its "should be" primitive purity, and nothing happens to impede the progress of the true followers of the meek and lowly Lamb of God.

I will therefore in my weakness, for the first time, attempt in this manner, to touch a few of the (if I may be allowed the expression) characteristics, belonging to the modern Christian professor; and compare them with what seems to have been the true church of God eighteen hundred years ago. But I would in the first place, desire to make some apology for being so simple, and can assure my brethren, and fellow-travelers to an unknown world, that what I say is not intended to give offence to any one, but rather that it might promote in our minds, the energy, absolutely and indispensably necessary to further the glorious cause of the eternal salvation of our never-dying souls.

"Take my yoke upon you and Something new and not altogether learn of me." These are among the first of our Savior's admonitions. or commands to the people. is pretty extensively circulated, and it becomes necessary to ascertain read by the brotherhood, and there- what "my yoke" means; the word fore forms a medium whereby we voke probably occurs as often as can learn what members have to five or six times in the New Testasay, while scattered over a large ment, and is, as I think, not strictportion of God's moral vineyard; ly a specific term, but in the senand we can in consequence, be ben- tence referred to, as well as in all efitted, edified and built up in our kindred sentences, we must come to

the conclusion, that it means, sub- and come right home to our own stantially a talk; that is, in our firesides. Do we assemble our litown familiar way of speaking. tle flock, daily, around the family I suppose, however, we do not altar, pour out our weak petitions, differ widely on this point, and will implore Almighty God for his blesstherefore hasten on, admitting how- ing; and that he may be near unto ever, that I find myself entirely us, that he may lead, guide, and incompetent to do justice to a work direct us in the way we should go? so tender, so precious, so sacred, The Savior says, "Ask, (pray) and and, as I think, so much polluted it shall be given you, seek and ye by human invention. But in the shall find, knock and it shall openfear of God, I would say, the term ed unto you." Now this needs no specified, necessarily consists of va-comment, for it is plain language, rious features, and the one which and makes it our bounden duty to seems to have aroused my inclina- ask, (pray) to seek, and to knock, tion for writing at present, is, "Pray- if we wish to gain admittance into er" apparently among the first, his kingdom. How can we expect. and probably among the greatest of or where have we the promise in the commands. When we read the the Word of God, that we shall insacred pages of the Bible, we find that prayer has accomplished through all ages, and will through all eternity, things that cannot be accomplished by any other means. "Watch and pray that ye enter not into temptation." "Pray without ceasing." "Thy prayers and thine alms are come up for a memorial before God." Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months, and he prayed again, and the heavens gave rain, and the earth brought forth her fruit. "The prayer of faith shall save the sick." &c. These are declarations left upon record in Holy Writ, and we could name many more instances of a similar bearing, and which go to prove that prayer must be observed by the people of God. But we think these sufficient to convince any rational man of the necessity of prayer.

herit his blessings, without complying with the requisition of the Holy Scriptures. But "Let God be true and every man a liar." Do we not too often suffer ourselves to be lcd by the spirit we are commanded to reject, and are thereby led astray for the time being, and covet the treasure which "moth and rust corrupt?" It seems to me the trouble that is in our land at present, develops more glaringly the disposition of man, when we are surrounded by temptations of various kinds, when we see some of our brethren embarrassed and encumbered more seriously than others, when called on to meet the demands of the law, and when compelled to give of their pecuniary means as a ransom for their liberty, or in other words that they may be left to worship God according to the gospel, thereby almost reduced to want in some instances. While some of us can stand and look on, apparently unconcerned, claiming to be conscien-Now let us examine ourselves, tious, and do not feel a willingness

to assist the needy, and to help our thereof in the day of Judgment. brethren to bear the burden. But For by thy words thou shalt be juswhen it comes to the other side, tified, and by thy words thou shalt how widely different we feel, we be condemned." Matt. 12: 36, 37. can take what we have to sell to In another place he says, "Let your market, and what then? Give it to communication be yea, yea, nay, the poor? No. Sell it at the old nay, and whatsoever is more than price? No. What then? Why, these cometh of evil." Matt. 5:37. take the enormous price of the Now if we take these words in conpresent time, if we can get nection with others, into considerno more of course. And thus ation, must we not come to the hoard up the (if I am allowed to conclusion that it is highly necessay so) ill gotten treasure, the fruit sary for us to be on our guard of the trouble we are not allowed when that arch enemy of human to patronize. Now this is our own souls, the devil, "goeth about as a voluntary act, we are by no means roaring lion, seeking whom he may compelled to take these enormous devour." But I see I must be prices for produce, much less to con- brief, and mnst come direct to the tend for a few cents more on the point. There is another item, pebushel. Docs this accord with the culiar to human nature, that seems words of the apostle, "It is more blessed to give than to receive?" Is it the love of God that constrains us to do so? Or is it the love of money?

"Can we be carried to the skies

On flow'ry beds of ease,

While others fought to win the prize And sai'ld through bloody seas?"

Is there not a striking contrast between the church eighteen hundred years ago, and the church at the present time, in this one respect, "And all that believed were togeth- the benefit of half fare, or excursion 45.

to haunt, and harass us from time to time, and challenges our better feelings, which I think stands in close connection, and runs in the same channel with what I have already said; and that is our custom of going and returning from our Annual Meetings and other places of worship in the way that we do. Seeing that some of us are busy a good spell before the time comes, in making arrangements with the several Rail Way Companies, to get er, and had all things common: tickets, the privilege granted to the and sold their possessions and goods, world when going to some great and parted them to all men, as Convention, State Fair, and the every man had need." Act. 2: 44, like. And some of us not even content with this, but strive to go I have not quite done yet, though for still less, or get half fare tiekets I kope the brethren will bear with for all our traveling. Now if we me, for it is most assuredly intend-look at it for a moment, we can ed for their good. I may touch readily see that this course is of another tender point. The Savior doubtful propriety as it has a strong said at one time, "But I say unto tendency to bring about not only you that every idle word that men unnecessary words, but measures shall speak, they shall give account that will lead to deception, if not to entire falsehoods. For instance, as they do the daily rising of the we give return tiekets at the place sun and its daily going down. of meeting to about all who may Home every day may be made favor us with a call, confiding in beautiful by an appreciation of its what they choose to tell us, it may holiness. You know that, if the not know which; if false, we of performed to make it so. course intrude upon the generosity know, if you can take from your ceive ourselves in the outcome.

"And must I be to judgment brought

And answer in that day, For every vain and idle thought, And every word I say."

Then let us give full eredence to the Word of God, which will stand when heaven and earth shall pass away. "And "Wateh and pray that we enter not into these temptations."

W. B.

The Family Circle.

PRAISE YOUR WIFE.

Praise your wife, man; for pity's sake give her a little encouragement; it won't hurt her. made your home comfortable, your hearth bright and shining, your food agreeable-for pity's sake tell her you thank her, if nothing more. She don't expect it; it will make her eyes open wider than they have these ten years, but it will do her good for all that, and you too.

Through summer's heat, through say, "I thank you." winter's toil, have drudged uncom-

be true, or it may be false, we do floor is clean, manual labor has been of these companies, not only de- drawer a clean shirt whenever you eciving the world, but I fear de- want it, that somebody's fingers have ached in the toil of making it so fresh and agreeable, so smooth Every thing that and lustrous. pleases the eye and the sense has . been produced by eonstant work, much thought, great eare, and untiring efforts, bodily and mentally.

It is not that many men do not appreciate these things, and a glow of gratitude for the numberless attentions bestowed upon them in siekness and in health-but they don't come out with a hearty-"Why, how pleasant you make things look, wife!" or "I obliged to you for taking so much pains!" They thank the tailor for giving them "fits;" they thank a man in a full omnibus who gives them a seat; they thank a young lady who moves along in the eoncert room-in short, they thank every thing out of doors, because it is the eustom, and come home, and tip their chair back and their heels up, pull out the newspaper, gruinble if their wife asks them to take the baby, scolds if the fire has gone There are many women to-day down, or, if every thing is just thirsting for the words of praise, right, shut their mouths with a the language of encouragement. smack of satisfaction, but never

I tell you what, men, young and plainingly, and so accustomed have old, if you did but show an ordinary their fathers, brothers and husbands civility toward the common artibecome to their monotonous labors cles of housekeeping, your wives, that they look for and upon them if you would give them the hundred

and sixteenth part of the compliments you almost choked them with before you were married, fewer women would seek for other sources of affection. Praise your ing. wife, then, for all the good qualities she has, and you may rest assured that her deficiencies are fully counter-balanced by your own.

Youth's Department.

Business Rules for Young Men.

The world estimates men by their success in life, and by general consent, permanent success is evidence of superiority.

Never, under any circumstance, assume a responsibility you can avoid consistently with your duty to yourself and others. In other words, "mind your own business."

Base all your actions upon a principle of justice, preserve your integrity of character, and in doing this never reckon on the cost.

more likely to warp your judgment than all other circumstances ing, hard extra steps, which should combined; therefore look well to your duty when your interest is concerned.

Never attempt to make money at the expense of your reputation.

Be neither lavish nor miserly; of the two avoid the latter. mean man is universally despised, but public favor is a stepping-stone to preferment, therefore generous feelings should be cultivated.

Promise but little; think much, and do more.

leave a balance in your pocket. Ready money is always a friend in need.

Keep clear of lawsuits, for eve if you gain your ease, you are ger erally a loser.

Avoid both borrowing and lend

Liquor drinking, smoking segar and chewing tobacco are bad habits they impair the mind and pocker and lead to a waste of time. The tend to let one down, but never t lift one up, in the regard of the vir tuous and the good.

Never relate your misfortunes t others, and never grieve over wha you cannot prevent.

HELP YOUR MOTHERS.

We have seen from two to six great hearty boys sitting by the kitchen stove, toasting their feet and cracking nuts or jokes, whil their mother, a slender woman, ha gone to the wood-pile for wood, to the well for water, or to the meat house to cut frozen steak for dinner this is not as it should be. Ther Remember that self-interest is is much work about a house to hard for the women. Heavy lift be done by those more able. Boys don't let your mother do it all, es pecially if she is a feeble woman Dull, prosy housework is irksome enough, at best. It is a long work too, it being impossible to tell when it is quite done, and then on the morrow the whole is to be gone over again. There is more of it than one is apt to think.

We wish some busy, all day houseworker, the arrangement of whose house is about as inconveni-Let your expenses be such as to ent as it can be-a no common state of things-would count her steps for one day, and let us have the result in miles; let it be noted how many times from the stove to the wood-land but little about the other five? pile, to the pump, up and down the stairs, and especially how many times from the stove to the buttery.

@neries.

APPLICANTS ABOUT RECEIVING FOR BAPTISM.

Dear Brother James Quinter: Is it according to the teaching of Christ, and his apostles, to receive applicants for baptism with hand and kiss, a while before they are baptized, I will say six weeks beforehand? Or I would ask, is there any scripture to do so at all before baptism? Be kind enough to answer through your Visitor.

J. P. N.

Answer.-It has been the practice of some of the churches in the east to receive applicants for baptism in the manner above described. But such persons are not considered members of the church until they are baptized. We know of no Scripture that requires such a practice, and we presume that those who do so, do it not on the authority of Scripture, but from a feeling of love to the applicants. The reception of candidates for church membership with the Christian form of salutation as described above, perhaps would be more in accordance with the general tenor of the gospel, if done after baptism than before.

ABOUT THE GROSS SINS ALLU-DED TO IN 1. COR. 5: 11.

We read of six gross sins in 1 Cor. there is much said about the first, one brother washed my feet and

Answer.-The sins alluded to, namely, fornication, covetousness, idolatry, railing, drunkenness, and extortion, as they are connected together in the manner they are. would seem to require the same discipline when a case is proved. And any church would be very inconsistent we think, to wink at some of those sins while it would be strict in punishing others.

Correspondence.

Mt. Vernon, April 18th, 1865. Dear Brethren:

I feel so satisfied with the "Visitor," and especially with the April No. of 1865, that I thought I must give it a hearty amen. When I read J. Q. on "avoidance" I felt well, and when I read D. P. Sayler on "Feetwashing," I felt just as well, and would say, may God bless these brethren for their labor of love.

And as a testimony to what br. Sayler says, I here give a copy of a certificate verbatim, by a member of the German Baptist church at Danville, Knox Co., O.

This is to certify that I Stephen Workman, Sen. was taken into the German Baptist Church by immersion, in the month of November, in the year of our Lord, 1787, and was baptized by br. Kegy, in Somerset Co., Md. And there was a commu-5: 11, and is the church to hold nion meeting at the same time I them equal, and treat them all alike, was baptized, and feet-washing was or are we to make a difference, as attended to by the brethren; and

another wiped them the same way leous, which are everlasting so fe the brethren do at this time.

Signed STEPHEN X WORKMAN.

Attest, JACOB Ross, S. C. WORKMAN. October 23, 1864.

So much against the idea of our practice of feet-washing starting at Indian Creek, in 1800; and so much in testimony to what br. D. P. Sayler says about the practice of his ancestors. Correct the above, and publish it if you please.

H. D. DAVY.

March 19, 1865.

Will the person who gave an answer in the third No. of this year's Visitor, in regard to the 16th chap. of Luke and 9th verse, please give some further information of the same.

If the Savior was addressing his disciples when he says, "Make to yourselves friends of the mammon of unrighteousness," I would understand that they (the disciples) were to make to themselves friends of the ungodly, and that after the ungodly had become their friends, they would give them of the mammon or riches which they possessed; that when the disciples fail to have the comforts of this life sufficient to support one another, or when by being separated and one disciple failed to have the actual necesari can not communicate to the other, and are destitute of the temporal mammon of unrighteousness which blessings of this life, they must be they had made by and through as wise as the unjust one spoken of their good works, and an uprig in the chapter in making to them- walk, should receive them, exter selves friends that belong to the to them the hand of friendship, an world, that they may be received invite them into their habitation into the habitations of the unright-feed and clothe them.

as this life is concerned.

If the disciples were poor in th world's goods how could they mal friends out of them? and if the never needed they would never fa and the language is when ye fai make to yourselves friends the hath riches, and the disciples sure are friends to each other withou being made as such.

And you say by mammon we u derstand wealth. So do I, but whe you say that the Savior direc those to whom he spoke to u their wealth in such a way as make people their friends, your la guage conflicts, and is not gran matically constructed, from the fa that in my views it dees not accor with the landuage of the Savio nor the import of the same, and or part conflicts with the other. You admit that mammon is riches, an the disciples possessed none, in great measure, and what inform tion I can get from their history that they were poor in the comfor of this life.

The word they in the text impli another party altogether. The word they refers to the person sp ken of. The Savior, you say, w. speaking to the disciples; this I u derstand, and from the reading the word, I am lead to believe th they were to make friends of th party spoken of, so that when the of this life, that the friends of the ould the disciples give clothes to ot two coats of their own. I ask ut of nothing but a pure motive farther explanation upon the text, arough the Visitor, or through a tter addressed to

LEMUEL HILLERY, Marshalltown, Marshall Co.,

Iowa.

REMARKS.

We do not know that we can give such more satisfaction upon the ibject above alluded to than what e have already given. Our friend inks because the disciples were oor themselves, they could not beiend others. While we understand ie Savior to be speaking to his sciples, (and surely this was the ise, as the parable is introduced in is way, "and he said unto his disples") it was not altogether to ie twelve or even to all the discies who at that time followed him, ie world. And among these there ive been many who have possessed ealth. The pronoun they refers to e friends that were to be made ith the unrighteous mammon. e disciples into everlasting habitions. It appears to us very evient that the term everlasting retween temporal and eternal nition. Your weak brother. ings: "That when ye fail, that is, hen the possessions you have,

How could the disciples at that fail to administer to your wants, me befriend the poor with their the friends that you will have made realth when they had none? "How by a proper use of whatever you may have possessed, will then rene poor, when at times they had ceive you into everlasting habitations.

> The friends that we are to make, and who are to receive us into everlasting habitations, may include not only those persons who have been brought to embrace Christianity through our labors and kindness, but also the Father, Son, &c., for these too are made our friends by acting benevolently and judiciously. And so by making a proper disposition of our wealth, our talents, and all we possess, we make to ourselves friends who will receive us into heaven or everlasting habitations when our strength fails us, and when we die. Such seems to us to be the practical doctrine taught in the parable of the unjust steward.

Explanations and Corrections.

Brother J. Q. In your explanation about the laborers in the vinevard, in the close, is part that I it to his disciples in all ages of do not understand; namely this-"For some, from whom it might be least expected, shall embrace the gospel, and consequently endure the greatest hardships for it; while others with far greater advantages nd these friends were to receive shall reject it, and under much stronger engagements shall desert it." Now if the stronger would read inferior or weakrs to the heavenly mansions, and er, I would understand it. If you ot to any earthly possession. meant what you said, please give here seems to be a contrast be-us an explanation of it. I agree reen earthly and heavenly, or perfectly with your closing admo-

JOHN FITZ.

REMARKS.

The language which br. F. does not seem to understand, or which he seems to think does not express the proper idea, conveys the idea we wished it to convey. We may illustrate our ideas or meaning thus: We may refer to the Jews as possessing greater advantages than the gentiles, and yet they rejected the gospel, and they were under much stronger engagements (for the Lord had done so much for them) than the gentiles were, and yet they deserted the gospel, or turned away from it. There are some persons upon whom the Lord has, apparently, bestowed peculiar favors, and such are surely under the strongest obligations to obey God in the gospel. But such persons are sometimes the hardest, and the last to receive the truth.

Or, we may illustrate our meaning by two youth. The one has had Christian parents, a Christian education, and every advantage desirable to lead him to live a pious life, while the other has lacked all these, and has been surrounded by wicked companions, and immoral influences. Now the former would be under much stronger engagements to live a Christian life than the latter, and yet it often happens that the latter are first to serve the Lord, while the former are the last.

We are requested to make the following corrections in the April No. In the obituary notice of Wm. Lehman, 33 years instead of 38 should have been given as the age of the deceased.

And on page 105, and in the 22nd

line from the bottom, and in the second column, "from" should have been omitted.

NOTICE.

Br. Howard Hillery of Maryland has moved to Iowa, and is not ye permanently settled. He feels lik locating somewhere in the stat where there may be brethren detitute of ministerial labor, an where his labors in the ministr may be needed. At his suggestion we, with pleasure, inform the brethren in Iowa of this, and giv his address, which is, Marshall town, Marshall Co., Iowa, so that any brethren wishing to correspon with him can do so.

THE JANUARY NO.

Before we issue our July No. we expect to complete the second ed tion of our January No. and shathen be able to furnish our subscribers who have not yet received i with this No.

Selected on the death of a little Daughter.

I am alone in my chamber now,—
The twilight hour is near,
And the clock's dull ticks
Are the only sounds I hear,
As o'er my soul in its solitude,
Sweet feelings of sadness glide;
For my heart and my eyes are full,
When I think of our dear little Nottie th
died.

I'll miss her when the flowers come
In the garden where sho played;
I miss her more by the fireside
When the flowers are all decayed;
I see her toys, and her empty chair,
And the hooks she used to love,
And they will speak, with a silent speech,
Of our dear little Nettie that died.

We shall go bome to our Father's house, To our Father's house in the skies, Where the hope of souls shall know no blight,

Nor love no broken ties:

We shall roam on the banks of the river
of peace,

And hathe in its blissful tide:
And one of the joys of life shall be,
Our dear little Nettie that died.
Springville, Pa. Jan. 1, 1865.

M ***

THE WORLD.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."—John 16: 8.

THE world is wise, for the world is old;
Five thousand years their tale have told;
Yet the world is not bappy, as the world might he,—

Why is it? why is it? O, answer me!

The world is kind if we ask not too much;
It is sweet to the taste, and smooth to the touch:

Yet the world is not happy, as the world might be,-

Why is it? why is it? O, answer mc!

The world is strong with an awful strength,
And full of life in its breadth and length;
Yet the world is not happy, as the world
might be,—

Why is it? why is it? O, answer mc!

The world is so beautiful one may fear
Its borrowed beauty might make it too dear;
Yet the world is not happy, as the world
might be,—

Why is it? wby is it? O, answer me!

The world is good in its own poor way,

There is rest by night and high spirits by day;

Yet the world is not happy, as the World

might be,—

Why is it? wby is it? O, answer me'!

The Cross shines fair, and the church-bel. rings,

And the earth is peopled with holy things; Yet the world is not bappy, as the world might be,-

Why is it? why is it? O, answer me!

What lackest thou, world? for God made
thee of old;
Why.-thy faith hath gone out, and thy love

Why,—thy faith hath gone out, and thy love grown cold; Thou art not bappy, as thou mightest be, For the want of Christ's simplicity.

It is blood that thou lackest, thou poor old

world!
Who shall make thy love hot for thee, frozen old world?

Thou art not happy, as thou mightest be, For the love of dear Jesus is little in thee.

Poor world! if thou cravest a better day, Remember that Christ must have bis own

I mourn thou art not as thou mightest be, But the love of God would do all for thee.

Frederic Faber.

OBITUARIES

Died April 28th in the Yellow Creek church, Bedford county, Pa. sister SUSAN REPLOGLE, daughter of br David and sister Replogle, aged 20 years 3 months and 22 days. Disease scarlet fever. She was dutiful and ohedient to her parents and beloved by all who knew her. She was received into the church some two years since, and was an ornament and beautiful example to the young, Occasion improved from James 4.

Leonard Furry.

Died April the 18th at the house of friend Christian Baker near Churchtown, Cumherland county, Pa. brother MICHAEL WISE, from Frederic county, Va. and formerly from this county, aged 78 years and 4 days. Funeral services by brother Adam Beelman and the writer,

John Brindle.

Died in the South Bend church, Indiana, March 16th sister ANNA, wife of brother John Hildehrand, aged 72 years. Funeral services by brother A Whitmore and the writer.

Also in the same church, April 26th, brother JACOB ULLERY, aged 53 years 8 months 24 days. He faithfully served in the office of visiting member many years. Funeral service by elder David Miller and A Whitmore from 2 Cor. 5: 1.

C Wenger.

Died in the Newton and Panther Creek cburch, Miami county, Ohio, February 14th, Henry, son of brother Daniel and sister Sarah ELLER, aged 11 years 7 months and 26 days, He died of inflammation of the howels, caused by worms. His death was very sudden and unexpected. But he is gone and another place is vacant in our hearts and home. He was of a quiet and peaceable disposition and we feel assured that he was of that number that our Saviers aid "of such is the kingdom of heaven," and that he is now in company with a beloved one that left us a few years since. He is where pain and death are felt and feared no more. Funeral services by the hrethren.

He's joined one that went before. Together now they trend that shore; Well pleased in heaven to meet again, Where's neither sorrow sin or pain,

We miss them when the board is spread, We miss them when the prayer is said; Upon our dreams their dying eyes, In sad and mournful fondness rise.

SE

Died in the Solomon's Creek congregation, Elkhart county Indiana, January 29th, MARY, daughter of brother Daniel and sister Hester SHIVELY, aged 7 years and 10 months. Disease, affection of the heart. Funeral services by elder D B Sturgis, J Berkey, and others, from 1 Peter 1: 24, 25. Also at the same place, March 10, AARON SHIVELY, son of the above named parents, aged 3 years 2 months 26 days. Funeral services by brother Moses Hess from Ps. 103: 8.

John Arnold.

Died in the Lost Creek congregation, Miami county, O. March 15th, after a lingering illness of about two years, SAMUEL EYER, aged 72 years lacking one day. He was a member of the church forty years, and sustained the reputation of a worthy member. He was a visiting brother thirty years. He left an aged wife and soven children to mourn their loss, yet not to sorrow as those who have no hope. Funcal sormon by elder John Hershey from Prov. 14: 32.

B V Rossiter.

Diod in the Portage congregation, St. Joseph county, Ind. March 14, sister RHODA, wife of brother John HUSTON, aged 46 years 8 months 6 days, The deceased was a consistent member of the church for about twenty years, beloved by all who knew her. Another star has faded in the church militant, to take its place in heaven. A husband in the ministry, six children, and many friends are left to mourn their loss, hut not as those that have no hope, since we hope our loss is her great gain. Funeral discourse from Col. 3: 1-4, by elder D Miller and the writer.

Also in the same congregation, March 10, brother JONAS HOLLER, aged about 45 years. The deceased came to his death hy a cut from an ax. The cut was on the leg and fractured the bone, producing extreme suffering. Brother Holler was a deacon in the church, faithful and beloved. He leaves a wife, a daughter with her husband, and many friends to mourn their loss. Much sympathy was manifested by a very large concourse of people who were addressed from the first part of 2 Cor. 5 hy clder D Miller and the writer.

Died in the Black Hawk church, Black Hawk county, Iowa, February 22, PETER, son of friend and sister HOUCK, aged 3 months 6 d. Funeral service by the writer.

Also in the same church, March 18, tister HANNAH, widow of Jesse N. BEAL, aged 44 years 9 months and 10 days. She was a consistent member, much beloved by all who knew her, and leaves five orphan children to mourn the loss of a christian mother. Funeral occasion improved by hrethren Hauger, Goughenour and the writer from Heb. 9: 27. J A Marray.

Died in the Hospital, Nashville, Tenn. Feb. 11, of measles, ELI CALVERT, aged 21 years 4 months 18 days. He leaves a wife and two children with many relations and friends to mourn his death. He was son of John and grand son of elder Robert Calvert (who died some years ago). He was brought home and interred in the Brethren's grave yard at Brush Creck, Highland county Ohio. Funeral services by hrethren E L West and J H Garman from Eccl. 9: 2, 3 and Psalm 39: 5.

"How short the race our friend has rur, Cut down in all his bloom, The course but yesterday hegun, Now finished in the tomb.

Thou joyous youth, hence learn how soon Thy years may end their flight; Long, long before life's brilliant noon,
May come death's gloomy night."

Mills Calvert.

Died at Oak Grove, Laporte county, Indiana, April 3, DAVID VERNON, infant son of George and Elizabeth WITWER, aged 10 months less 8 days. Funeral service by elder James Miller from the 16th Psalm and Mark 10: 13-16.

Short, yet pleasant was my stay, In this vale of tears below; Father, mother, come away, To the land of endless day.

Then in realms of bliss we shall
Never once more say, Farewell;
And my father, mother, dear,
Never once more shed a tear.

George Witner.

Died in Brnsh Creek church, Highland county Ohio, February 13, sister SARAH ANN REYNOLDS, in the 46th year of her age. She was a member of the church a number of years and all who knew her felt that so much kindness, good nature, and cheerfulness, under affliction were the fruits of the spirit and hor faith in Jesus. Having been confined to her bed, at one time, for several years, she expressed her resignation to the will of God through the columns of the Gospel Visitor for 1853 & 4, and over the iuitials S. A. R. She never fully rocovered her health, though able to discharge the duties of a loving wife and pious mother, and passed away from a world of pain to a bright, peaceful mansion above.

ELW.

Died Feb. 28, in Benton county Iowa, brother SIGFRIED KABRICK, aged 64 years 6 mo. Funeral occasion improved by the writer and others from 1 Cor. 15: 53-55.

W J H Bauman.

Died in Berlin church, Somerset county, Pa. February 7, our worthy sister SUSANNAH SHROCK, wife of hrother George Shrock, aged 46 years 3 months 29 days. Disease consumption, which she bore with Christian fortitude. Funcral service by the brethron from 2 Timothy 4: 7, 8.

D P Walker

Died in the Elkhart church, Ind. May 3, our much beloved brother ABRAHAM LEER, after a lingering illnoss of about three years, aged 63 years and 7 months. The deceased had been a visiting brother for many years, and was faithful to the duties of the office, and died in ful assurance of faith and in hopes of immortal glory. The bereaved family has lost a faithful member, and the church a worthy brother. But we believe our loss is his great gain. Funeral services by the brethren from 2 Tim. 4, to a large concourse of people.

Also in the same church, Feb. 1, MARY UL, LERY, daughter of hr. Jacob and sister Susan Ullery, aged 23 years, 9 months and 16 days. Funeral services by the brethren, on Luke 8: 49—56.

Also in the same neighborhood, a young man named SHRIVER, connected with the family of br. John Browand. After he was taken sick he wished to be haptized, and was taken to the water, and was carried into the water hy two brethern and was baptized by the writer on April 23, and died May 7. Funeral services by the hrethern from Job. 14. JACOB STUDYBAKER.

BOOKS,

FOR SALE AT THE OFFICE OF THE GOSPEL VISITOR.

will be sent postpaid at the annexed Oehlschlaeger's German & English Dictionary, with pronunciation of the German Part in English characters 1,75 The same with pronunciation of English in German characters 1.75 Thurman's Sealed Book of Daniel 1,50 opened Nonresistance (bro. T's.) paper ,20 ,25 ,10 Heirs of World to Come &c. Berg bes Menfchen, brofchirt ,20 Bandelnde Geele 1,25 Der heilige Krieg von Bunyan 1,00 ,50 Wallfahrt nach Zionsthal Writings of Alexander Mack Ger. & English pamphlet form .40 Our Hymnbooks ,40 (English) bound plain -,75 gilt edge plain, by the doz. 4.25 German & English do. double price, Old volumes complete of the Gospel 1,00 Visitor bound ,75 Unbound in No's Odd No's ,15 Our Review of Elder Adamson's Tract on Trine lumersion, single ,15 1,50 by the dozen . Tract on Feet-Washing per doz, ,50 NEW PICTORIAL FAMILY BIBLE. (Will be sent by Express.) In embossed Morocco binding. mar. edges

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Hydrophobia.

HYDROPHOBIA positively can be preveated, and the bite of the mad dog rendered as harmless, to either man or, beast, as any other slight wound. Of this I could exhibit a large number of testimonials, from different States, given by persons of undoubted veracity, of the most extraordinary and triumphant success of this remedy, which is now offered to the public, printed in pamplilet form, with such plain instructions that every

person can prevent Hydrophobia, on either man and beast, without one failure in a thousand cases if my directions be followed. I warrant a cure in every

Also, in the same little book will be found ten other receipts, either of which is worth far more than the price asked for all of the whole eleven receipts, for preparing, compounding, and administering the best, safest and most powerful remedies known to the science o medicine, for the cure of the following diseases; to cure Epileptic Fits, to cure Sore Eyes. to cure Diptheria, to cure Spotted Fever, to cure Dropsy, 10 cure Cancers, to cure the Dyspepsia, or Indigestion; to cure Female Obstructions or Weakness; to cure Rheumatic Pains; to cure to Flux on children or grown people Also, much other valuable information not mentioned in this circular, will be given in this Book, written by an old Physician, who has practiced medicine more than thirty years-with what success may be judged of by patients coming to him hundreds of miles, and from different States, and being cured in so short a time as to astonish both them and their friends, after having spent much time and money with other physicians, without being benefited, and were so discouraged, that they had despaired ofever getting well. But to their great delight, by a scientific course, all their diseases left them-so soon, that they thought that it could not be real-that it was only temporal. But, to their astonisbment, they were well-the disease had left, never to return until they again violate nature's laws. Now, the reason of this is simply because Dr Sturgis (the author) does not doctor the symptoms of disease alone, but removes the cause, by a scientific course of vegetable medicine, thereby establishing a healthy action of all the secretions and excretions, thereby purifying the blood.

The Author being desirous of benefiting mankind, and by the solicitation of many friends, and particularly the breth ren of the German Baptist Church, of which he is a member, and an Ordained Elder, now offers the very best remedies known to him, written in plain language (divested of those technicalities so often found in medical works), easy to be understood,

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DR. D. B, STURGIS, Goshen, Elkhart Co., Ind

THE

CHRISTIAN FAMILY COMPANION

Is published every Tuesday, at \$1,50 a year, by Henry R Holsinger, who is a member of the "Church of the Brethren," generally known by the name of "German Baptists," and vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way Zion.

It assumes that the New Testament is the will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptsom by trine immersion. Feet Washing, the Lord's Snpper, the Holy Communion, Charity, Non conformity to the world and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Address H. R. HOLSINGER,

TYRONE CITY, PA.

Prospectus

Gospel - Visitor,

FOR THE YEAR 1865, Vol. XV.

Our publication has been fourteen years before the Brotherhood and the world. And the editors propose to continue the work if the Lord seems to will it so, and prospers it. And we offer a

new volume of the Gospel Visitor to our Brethren and to the public, and especially to all who love the Truth, and a Christian literature. We do not simply offer it to such, but respectfully solicit their patronage. The character of the Visitor is generally known throughout the Brotherhood, and we are happy in the reception of the testimony from which we learn it has obtained the general approbation of the brethren who have been readers of it.

Our objects are two fold. First, the promotion of the union, the purity, the edification, and the efficiency of the church. Secondly, to become an humble auxiliary to the Church in its work for reforming the world, and for spreading the blessings of Christianity. These objects are surely commendable, and in our labors to promote them, we hope we shall not fail to have the general co-operation of the brethren, and friends of a pure Christianity.

Each number of the Gospel Visitor will contain 32 pages double columns, neatly printed on good paper, stitched and put up in printed colored covers, and mailed to subscribers regularly about the first of each mouth at the following

TERMS;

For one copy, one year in advance, \$1,25

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The postage on this Magazine is at the rate of one cent for 4 ounces. As three copies do not weigh more than four ounces, this number can be sent, it sent to one address (not only to one office, but to one address) for the same that a single copy is sent for. A single copy will be but twelve cents a year.

In publishing this prospectus, we appeal to our brethren and sisters, and to all our friends, for their aid to extend the circulation of the Visitor, and to obtain subscribers for the new Volume. We appreciate past favors, and are thankful for them, and hope to have them. Please respond to our request at an early day as it is very desirable that we hear from our subscribers before the first of December.

HENRY KURTZ.

JAMES QUINTER.

Columbiana. Columbiana co., O.

October, 1864.



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THE GOSPEL - VISITOR.

Vol. XV.

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No. 7.

ORNAMENT.

ection unto their own husbands: els." Even as Sarah obeyed Abraham, This disposition to ornament the amazement." 1 Peter 3: 3-6.

complish this purpose. The mean-present tallen condition. ments. David in his lamentation corrupt state of a wicked world. over Saul has the following lan-guage: "Ye daughters of Israel, new creation under the gospel dis-

THE CHRISTIAN CHARACTER AN | searlet, with other delights; who put on ornaments of gold upon your "Whose adorning let it not be apparel." And in the time of the that outward adorning of plaiting prophet Isaiah, there seems to have the hair, and of wearing of gold, or been great extravagance in decoraof putting on of apparel: But let it ting the person with ornaments; be the hidden man of the heart, in for we read of their "tinkling ornathat which is not corruptible, even ments about their feet, and their the ornament of a meek and quiet cauls, and their round tires like the spirit, which is in the sight of God moon, the chains, and the bracelets, of great price. For after this man- and the muffers, the bonnets, and ner, in the old time, the holy wo- the ornaments of the legs, and the men also, who trusted in God, head bands, and the tablets, and the adorned themselves, being in sub- earrings, the rings, and nose jew-

calling him Lord: Whose daugh- person to make it to be the more ters ye are, as long as ye do well, admired, is stronger in some indiand are not afraid with any viduals and in some nations than in others, but it is confined to no peo-There is a common disposition in ple or sex, but is more or less commankind to make themselves at mon to human beings whereever, tractive to those with whom they and under whatever circumstances come in contact in their inter-they exist. And it may be justly course with the world, and to se-regarded as an element of our oricure their approbation and com-ginal and noble nature, as formed mendation. And, frequently, the by God, but like many other elewearing of ornaments on the person ments, that were originally pure or the putting them on buildings when man was upright, it is now and other kinds of property, is re-perverted, and made to subserve sorted to in their endeavors to ac- wicked purposes by man in his ing of ornament being that which is of ornaments is frequently promptadded to a thing to make it more ed by pride, and the design is not beautiful or more attractive to the even to obtain the approbation and eye, as jewels, rings, bracelets, rib- to secure the esteem of good men, ands, &c. It appears that the Jew-much less the approbation and ish women were very fond of orna esteem of God, but to please the

weep over Saul, who clothed you in pensation, this element in our na-GOSP. VIS. VOL. XV.

tures which prompts us to seek the bushy, and black as a raven: his admiration, the approbation, and eyes are as the eyes of doves, by the commendation of others, with the rivers of waters, washed with all other elements or principles of milk, and finely set. His checks our nature, is restored to its origi- are as a bed of spices, sweet flownal place and purpose, and leads to ers: His lips like lilies dropping the seeking of the ornament of a sweet smelling myrrh: His hands meek and quiet spirit for the adorn- are as gold rings set with the ment of the hidden man, or the soul, beryl." What a heaping together that the approbation and commen- of figures there is here to represent dation of God may be secured. For the beautiful moral character of the ornament of a Christian spirit is the Savior! For no doubt his amiasaid to be of great price in his sight. And if it is regarded by him as so red to in this highly colored picprecious he will look upon those who possess this ornament with satisfaction and pleasure. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

We know then what is beautiful. or what is a real ornament in the sight of God. It is not the pearls from the ocean, or the gold from the mountain, or any of the gaudy ornaments, or the costly garments that we wear on our persons, or the architectural ornaments with which our buildings are decorated, or any thing of this character. But the beautiful or ornamental, as recognized by God, is "a meek and a quiet spirit." It is the adorning of the hidden man of the heart with incorruptible ornaments. is the beautifying of our moral natures with the graces of Christianity. It is the putting on of the Lord Jesus Christ, the white garments which the redeemed in heaven were seen wearing. It is the spiritual jewel, the mind of Christ as a ten thousand. His head is as the chief and first care is most fine gold.

ble and excellent spirit is here referture. "Let this mind be in you, which was also in Christ Jesus." Surely this language of the apostle Paul expresses not only duty, but a most glorious privilege. It gives us to understand that we may have a mind like that of Jesus. and be like bim! And if we have attained unto this, then shall we indeed be adorned with an "ornament which is in the sight of God of great price," for it will be his own image, which he will recognize, admire, and fellowship.

That is a beautiful representation of the church which the Psalmist gives in the following figurative language: "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needle work." It is highly probable that the gold and all the ornamental work of the Jewish temple prefigured the beautiful spirit of Christ, and the graces of the Christian character.

It is the hidden man of the heart, casket, containing all the gifts of or the soul, which most requires our the Holy Spirit. "My beloved is culture and attention. And it is white and rudy, the chiefest among to this part that the Christian's His locks are While the lawful demands of the

body will not be neglected, the and dirt. There is no peace saith heart, or the seat of the moral my God, to the wicked." But in feelings, will be the object of his that heart in which the troubled first concern. The world or world- waters have been quieted by the ly people look principally at the words of Jesus, "peace be still," exterior appearance. Consequent- there is a calm. ly those who worship at her shrine come, the winds may blow, enemies and offer themselves upon her altar, ornament themselves with such or- reigns, for Jesus reigns Lord over naments as the world counts beautiful and is pleased with. But "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Therefore, those who would worship him, to do it acceptably, should adorn "the hidden man of the heart, with the ornament of a meek and quiet spirit,"—the ornament which is most beautiful to him, and most esteemed him.

This ornament of a meek and quiet spirit, for the hidden man of the heart, is said to be of great price in the sight of God. And as he surely knows the value of things his estimation must be correet, and we should, consequently, regard this Christian ornament of great value. God's judgment pronounced by the inspired apostle is of itself sufficient to settle the point in relation to the value of this ornament. An appeal, however, to the experience and observation of men. will not fail to meet with a confirmation of the judgment of God. Surely a quiet spirit is of great price, if we put any value upon human happiness. For there can be no happiness in those hearts in which the storms of passion, and of fear, and of jealousy, and of remorse, spend their violence. "The wicked are like the troubled sea, when it eannot rest, whose waters cast up mire

The floods may may roar like lions, but peace still all. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "None of these things move me," said Paul, when danger, and persecution, and even death itself, appeared before him in his way. And why was he not moved? Because he possessed a meek and quiet spirit. the Christian ornament. Verily such an ornament must be of great price,-"above rubies." And then there is meekness associated with quietness. And is this valuable? At this time, this moral virtue and Christian ornament would appear at quite a depreciated value if found on the price current list of stocks, in our commercial and speculating world. On heaven's price current, however, it is very different. We find it quoted as follows: "Blessed are the meek; for they shall inherit the earth." It then secures to its holder an inheritance upon the earth. But not upon the earth as it now This might not appear very valuable. But upon the "new earth," the meek shall have possessions. For "we, according to his promise" says Peter, "look for new heavens and a new earth, wherein dwelleth righteousness." An inheritance of Christianity, should be a strong then in the earth purified from sin, recommendation to it-strong and the abode of righteousness, enough to induce all to seek it. under the reign of Jesus, and flour- And when the apostle, in the preishing in all the beauty and glory cepts he is giving, in the language of millennial blessedness, must be under consideration, would prohibit valuable indeed. And that which Christians from adorning entitles its possessor to such an in-selves with vain and outside ornaheritance, must likewise be valua- ments, he would not diminish in ble. And that is "a meck and quiet spirit." The great value then of joyment, but would direct them to this ornament is to be plainly seen, and should readily be acknowledged, and the ornament itself secured by all, though it should require labor and sacrifice to secure it.

This ornament of Christian character has another peculiarity which adds much to its value, and which should further recommend it to all men, and which shows its superiority to all the ornaments of a worldly character however beautiful they may seem. It is said, "it is not corwhich is not corruptible, will not ple of the female saints of old.

the least their beauty, worth, or enornaments in their nature and design, better adapted to the promotion of their real and lasting interests. And in complying with this precept which prohibits Christians from adorning themselves with the adorning of the world, we yield a less for a greater good. And how little reason is there for any hesitation in complying with precepts, which so evidently promote our highest interest.

The apostle to give weight to ruptible." That which is corrupt- the importance of the Christian orible will decay and perish. That nament, brings forward the examdecay, but continue forever. "That scriptures teach both by precept and which is seen is temporal but that example, the most effectual way of which is not seen is eternal," Then teaching. "For after this manner while all the ornaments of a world- in the old time, the holy women ly character, however valuable, and also who trusted in God, adorned however beautiful, will lose their themselves; even as Sarah obeyed beauty and wither, fade, and die, Abraham, calling him Lord; whose the ornament of a meek and quiet daughters ye are as long as ye do spirit will retain its beauty, its well, and are not afraid with any brilliancy, and its value for ever. amazement." As there is a relation It is interesting to contemplate the between the Christians under the adaptation of Christianity in all its Christian dispensation and the bearings and productions to the saints of former dispensations, since necessities of man, Man is to live Peter here calls the female Christfor ever, and he therefore needs pro- jans whom he is addressing the visions of an immortal character to daughters of Sarah, so there is a meet his wants, if he would be sat- similarity in their pious character, isfied, and experience a fulness of Those holy women who adorned joy. And the feature of incorrupti- themselves with "the ornament of bility in the ornamental character a meek and quiet spirit," the adorn-

ing the apostle is directing Christ- | Christian reader, let us adorn ians to adorn tnemselves with, are ourselves with "the ornament which represented as, 1. Holy; 2. Trust is in the sight of God of great price," ing in God; 3. Obedient. And the rather than with what he has proinference is, that if Christians hibited. And let us by exemplifyadorn themselves with the same ing in our lives the moral beauty adorning, like results will follow, and excellency of the Christian life and then Christian females though and temper, and the superior and by nature timid, yet by their holy heavenly enjoyment resulting from adorning, they are fearless, or as these, show to the world that ours the apostle expresses it, not afraid is the "more excellent way." with any amazement. And this will not only be the case with female Christians, but with all who adorn themselves with the Christian character. Fortitude and quietness of mind are important elements in the character of persons who would enjoy real happiness, and these are characteristics of the Christian even when in danger.

When we contemplate the beauty. the excellency, and the real worth of the Christian spirit and character, it is painful and surprising, to see so many who are called rational creatures, neglecting the cultivation and adorning of their intelligent and immortal part, and the securing of those spiritual ornaments which will commend them to God and make them happy for ever, while they are seeking with so much anxiety, and making them the sources of their highest pleasures, the vain and childish ornaments which the corrupt world admires! as if appearing beautiful in the sight of our fellow-worms were of more importance than appearing beautiful and good in the sight of God! and as if the world and the carnal mind must be pleased, though God may be offended, his wrath incurred, and the soul lost! Verily "the god of this world hath blinded the minds of them which believe not."

For the Gospel Visitor. TRUE CHRISTIANITY.

Pure and undefiled religion is this, to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world, says the apostle. We have an example of true religion in the beautiful life of Christ; and if we would have a home in heaven, we must follow his example.

In our country each one is free to choose his own mode of worship. We all have the bible in our houses, and if with all our advantages we do not serve God, he will not adjudge us guiltless. We rejoice in the title of a "Christian Nation" but we scarcely descrive that honored title, for not many of our statesmen are the disciples of Jesus, and among the masses, the majority know him not, and some who do profess to love him, do not follow in his footsteps. True Christianity consists not in observing the form of worship which is according to the discipline of the church of which we may be a member, but in the observance of all the commands of our Divine Redeemer.

The true Christian must love God above all created beings, for he demands the first place in our affec-

love," and his Son so loved the and in that prayer, "Father forgive suffering all the indignities a cruel and superstitious people could inflict, he loved them even unto the end. were all men of a pure character, and every one who would enjoy the pleasures of heaven must be persons of like unblemished character, for nothing impure or unholy will enter

"Blessed are the meck" says Jesus, "for they shall inherit the earth." A proud and haughty spirit is very repulsive and should not be countenanced by the followers of the humble Savior.

Kindness is characteristic of a Christian spirit, especially kindness the poor and unfortunate. Through its blessed influence many outcasts have been reclaimed, and the despondent have been encouraged to fight bravely the battle of life. The Christian may find many heavy hearts which words of kindness will lighten, and by his kind words and actions he can cheer the afflicted, and pour the balm of consolation on many a sorrowing heart. As the Christian character is exceedingly beautiful, we would like to in affliction.

that it was time enough to become he has manifested his goodness, not

tions. We must also love our fel-|Christians in old age, at present low-man with that pure love which they wanted to enjoy themselves; will cause us to forget self and de- but Christ demands the morning of vote all our energies to the happi-life, and besides that, many deceive ness of those around us. "God is themselves with hopes of long life, when every thing around us deworld that he gave himself for us; clares that time is short, and we know that much is to be done. them" we are taught that after Not only in the volume of inspiration, but upon every page of the book of nature do we read the solemn truth that all is passing away. Purity of life is a characteristic of Our friends both old and young aro the true Christian. The apostles hastening home, others are passing out into the darkness of an unknown future, and the call will soon come unto us. Art thou prepared? for it is not all of death to die. Gay reveler among the vanities of life, the warning is to thee, for thec is written the command, "whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, in the grave whither thou art hastening."

And thou, weary traveler towards eternity, rejoice: for the trials and temptations of thy pilgrimage will soon be over, and thou wilt receive thy reward in the great hereafter.

> B. S.

For the Gospel Visitor.

The Goodness of God seen in his Works, especially in Fire.

When I consider the goodness of God, that Almighty and Omnipotent One, my mind comes to a stand, and my tongue is so paralyzed that I can scarcely utter a impress upon our reader's mind the word, feeling that we are such feenecessity of true religion; it is the ble creatures when looked at in the only thing that can give us comfort light of his great Majesty. And yet to my great astonishment, we We have heard young people say see some of God's creatures to whom

only showing unthankfulness, al-|borers, and they can thus though for years enjoying his blessings, but worse still, we perceive also, the great locomotives are seen thus using so profanely the name of universe by his word, and upholds with ease, and a great many travall that we can behold around us. But when we see the goodness and mercy of God so wonderfully manifested towards us, then we should fire that the Jews will travel to be led to repent for all our ingratius to do, where he says, "not knowing that the goodness of God leadeth thee to repentance."

For instance, when we consider the goodness of God on a cold winter's day, when we are very cold, warm room, how pleasant and comfortable we feel by that powerful good of man, and which he has that to him "every knee shall bow, true, by this element our buildings it is a most useful agent, for by it we light up as well as warm our rooms in dark and cold nights, and life, because he never had any can sit by the light and read the word of God with so much pleasure and satisfaction. It is by this same element we bake our bread and cook our food. We also, by fire, make our tools by which we cut are burned, which are also exten-By it also are the beautiful colors employment is given to many la-punishment. And although fire is

their daily bread. By this agent, them cursing and swearing, and running and roaring like a lion, and their wheels like a whirlwind, the great God who rules all the carrying many thousand pounds elers hundreds of miles in a very short time. And perhaps it will be by the agency of the element of Jerusalem or, steam ships and rail tude, as Paul's language should lead cars. But this element is also used for destroying, for by this implements of war are made with which men kill one another; and it appears that the enemies of Jesus are finally to be killed by fire, and by fire Sodom and Gomorrah and come to a good warm fire, in a destroyed. By fire the world is to be renovated, and by fire the sinner is to be brought to confess the element which God created for the Lord Jesus Christ, for it is declared given to us for our comfort. It is and every tongue shall confess that he is Lord to the glory of God the are sometimes destroyed, but then Father." And so the very blessing of God will become a torment to the unthankful sinner, after this respect to God for his kindness which he enjoyed so liberally on earth during his life-time.

The sinner is threatened with punishment by fire for his unthankfulness, and thus we see how an eleour wood, and build our houses ment that was such a blessing, can be which shelter us from the severe turned to be the cause of death and weather of winter. By fire, bricks misery to those who have slighted that blessing, as the water caused sively used for building purposes death to the people in Noah's flood, after it had been one of their greatmade, and gold is melted out of est blessings. And so will all the rocks, and iron out of ore. And by mercies of God be to the disobedient this wonderful element, machinery sinners. If they are slighted, thev in factories is put in motion, and will be made to administer to their

ist on earth without it, yet, in the hand of God he can so use it that in a short time it can consume all that we have.

So when the blessings of God are slighted und undervalued, they are made to punish those who have failed to appreciate them. As water was made the means for the destruction of those who lived on earth at the time of the flood, so will the blessing of fire be to this wicked and unthankful world at its renovation. Fire at one time was good and pleasant to them, but they being unthankful, and not appreciating God's goodness in this great mercy, it will be death and pain and torment to all the unthankful sinners in the world. Then surely the goodness of God should lead all to repentance. But by neglecting to improve his blessings and by not being thankful for them, sinners will bring pain and ruin upon themselves. This was the reason rich eould not man into the kingdom of heaven, although he wanted much to do so. For it is as imposible for a rich man to enter into the kingdom of heaven as it is for a camel to go through the eye of a needle. This rich man had had water in his house and many more of God's blessings, but as he had not properly appreciated them, nor been thankful for them. they were taken from him, and in water. The goodness of God to the rich too seldom leads them unto repentance, and therefore their blessings often become their tormentors.

so necessary that we could not ex-|them, supports them, and even keeps them from freezing to death, yet they do not feel thankful to God for it, and therefore fire in the other world will be for their pain and misery for disobeying the word of God, and for being unthakful for the mercies they daily received from his hand, such as their daily bread, their water, and many more of the kind blessings which they received...

When we look upon the fields in summer time, we can see the goodness of God towards his creatures. and to man especially. We see our daily bread growing out of theearth, the trees bearing fruit, and all for the use of man. And then all these things are to be prepared for food for man, and in the preparation fire is used and needed, and this element is given us by the Lord with all his other blessings. And we must all say with Paul, "Know ye not that the goodness of God leadeth to repentance" and thankfulness. Man is not put on this earth to gather gold and silver and great riches, but to glorify God and he should be thankful for life, for health, and for all the blessings he receives for his enjoyment and well being, and thus will he glorify his heavenly Benefactor.

Miami City, O.

THE INTERMEDIATE STATE. hell he could not obtain one drop of A Letter to William Holsinger, of Kansas.

Dear Brother:

Unknown to each other after the flesh, we are known to one another spiritually just in Fire is very pleasant to the wick- proportion as we are experimentally ed in cold weather. It comforts acquainted with our common Lord. Denied the privilege of greeting conjunction. The germ of the future you with the outward token of life is the life that now is, as manform, and, across mountains, and plains, hills and vales, lakes and rivers, salute you in and with the love of Christ.

Your communication of the 12th ot March is at hand. It would have given me pleasure to know your mind on the subject to which your query relates, namely: "What is the state of the dead between death and the resurrection." Although I entertain no doubt as to the locality and condition of those who are absent from the body, I may not be able to impress others with the cogency of the reasons that convince me. It is, moreover, impossible to compress within the limits of a letter, the arguments that demonstrate the views which, in my estimation, are most consonant with the Word of God.

1. The intermediate is one of life. If the soul is exanimate during its separation from the body, equally with the shrine it once vitalized, the life after the resurrection would be entirely new, both as to fact and condition, and not the continuity of the life on earth. In such case I cannot see on what principle God could pass judgment on lay in "Abraham's bosom," did not beings in that other life for deeds render him as conscious of his condidone in a body which was under tion, as the element of immortality the power of a life having no histor- rendered the rich man conscious ical or actual connection with the that he was "tormented in the life immortal. Death is not the flames of hell." On philosophical termination of life, although it is grounds this point is altogether infrequently so called, but only a dis-controvertible; and philosophy, in solution of partnership between the its proper sense, and divine truth material and the immaterial, both never conflict. As regards conreturning to the primordial state in sciousness in the intermediate state. which they existed prior to their there is no difference between the

brotherly Love, I give the expres- hood is but the evolution of infancy. sion of the inbeing Divinity another There is no more interruption in that life which partakes of the very essence of Deity -which is the case with all rational existence—as in that of a grain of wheat from the time of germination to its reproduction on the top of the stalk. no more terminates or suspends the higher life of man, than apostasy and rebellion terminated the being of Lucifer and his adherents. fact that sin, which is the cause of natural death, could not annihilate the life of fallen spirits, seems to me to be indubitable proof that death. as the result of sin, cannot destroy that life in man which is essentially the same as that possessed by those who "kept not their first estate," in heaven. "God is not the God of the dead, but of the living.

2. The intermediate state is one of consciousness. This is implied in the foregoing remarks. The Savior's account of the rich man and Lazarus, explicitly declares that the eondition of the former was one of conseious misery. This is not affirmed with regard to Lazarus. but no amount of ingenuity can make it appear that the same essential element in the soul of him who

righteous and the wicked, since it tive salvation would be far from the norant of the meaning of the word of the soul in the intermediate state of the God-man must be impeached. "With ME in Paradise." This implies a community of being, interest, and eondition. "With me." If the ransomed malefactor was simply in a state of security and repose, without being conscious of it, the same were either in the same locality, equally sensible of the felicity which the word designating their locality denotes. To me it seems scarcely less than absurd, not to say criminal, to speak to a dying man, and that, too, by way of encouragement and comfort that he should, immediately after his release from the fetters of mortality, be in Paradise, if he were to remain unconscious of his very being. The consciousness of life, and the consciousness of life's condition, must necessarily go together. The announcement of the fact that we are to be in heaven is destitute of every element of comfort, if we are deprived of the

rests on the same principle in both fulfillment of the promise "thou shalt classes, however opposite or diverse be with me in Paradise." It would their characters. When Christ was be a state of virtual nonentity,entreated by the expiring malefact the deprivation of privilege to the tor to "remember him when He righteous, and an unexpected and entered His kingdom," He replied, unmerited favor to the wicked. On "Verily, I say unto thee, to-day the theory that the intermediate shalt thou be with me in Paradise." state is one of unconsciousness, it is The primary sense of the word Par- the same, in point of condition, adise is a "Park or pleasure gar- whether we are in heaven or in den." If the righteous are not hell. The fact that we are to be in blissfully conscious while "absent a certain locality can neither be a from the body," Christ used the matter of hope or fear, consolation term Paradise not only without its or terror, if we are to have no true signification, but he used it in knowledge of the fact, nor consciousa deceptive sense; and not only so, ness of the condition which the but he did it purposely, or we causes that brought us there inwould have to conclude he was ig-volve. The apostle Paul had a "desire to depart and be with Christ," he employed. The consciousness which declaration is confirmative of the doctrine, that if "Christ is our must be admitted, or the rectitude life," its essential concomitants are ours also.

3. The last point that suggests itself to the mind, as being involved in your query, is, where are the souls of the departed during the period of their divorce from the body? must, by a logical necessity, be That there is an intermediate state said of Christ. "With me." They admits of no doubt. It cannot be and both unconscious, or they were otherwise, unless there is to be no resurrection of the body, which is not called in question by any who view the ultimate destiny of humanity in the light of Divine Revelation. But as to an intermediate abode, I cannot see and do not believe that there is the shadow of evidence in the volume of Inspira-There is no ante-chamber to heaven or hell, where the soul rests or sleeps during the interval of its excarnation, or undergoes some necessary preparation for final reunion with the body, and entrance upon consciousness of it. Such a nega. its ultimate state and everlasting

the Holy Ghost; so must we, wisdom and stature," and so must of God in baptism; so must we. so are we. He died in order fully Model, His life is repeated in His completeness. Saints. Christ is "the way," not man soul during the time that His supplied the merit which

abode. The Savior said, "I am the whose personal character I cherish Way, and the Truth, and the Life." profound regard, do not hesitate to "I AM THE WAY." This is a aver that He was in hell, preaching most comprehensive declaration, to the "spirits in prison," during and involves all that relates to the the period His remains reposed in souls of the Sainted Dead in the in- the bosom of our common mother. termediate state. The general his- This notion my apprehension of tory of the Redeemer must and the scheme of redemption leads me does repeat itself in his Mystical utterly to reject, as being incompat-Body, as a whole, and in its individible with the expiatory sufferings of ual members. He was conceived of Christ on the Cross. It knocks the very corner-stone out of the stuthough not in the same way, nor pendous temple, composed of "living for the same end. "He grew in stones," reared by the Almighty Architect, cemented by the heart's we. He fulfilled the righteousness blood of Jesus Christ, and vitalized by the breath and beautified with He "was tempted of the devil," and the graces of the Holy Ghost. The Savior went to Paradise on the day to live; so must we. He rose of His erueifixion, and we have no from the dead, and so shall we. He intimation in the Sacred Oracles ascended to heaven, and lives in that He descended from Paradise to endless bliss; and so shall all whose Perdition. The nature that sinned lives are "hid with Christ in God." had to bear the penalty of sin. In all that was sacrificial or substitu- Man incurred the wrath of God, tional in the life of Jesus, we cannot, not when soul and body were in and dare not attempt to, imitate separate states, but when united Him; but in all that He was a and constituting humanity in its Therefore it was necessary that Christ suffer the enonly in His life in the flesh, but tire, unmitigated penalty for sin also in His life out of the body. before the separation of His soul The period that intervened between and body. Christ's spiritual con-His death and resurrection was stitution was as truly human as one which is vitally connected with ours. It is not our "earthly taberthe work of redemption, although it nacle" only that constitutes our was a period of unalloyed blessedness. humanity; the imperishable which The intermediate state of our Lord this earthly tenement enshrines is and Savior is a Model for our dis- as truly a part of our proper self, embodied state, as to locality and as that which is tangible and macondition, equally as much as His terial. So also with Christ. His history antecedent to death is the humanity-body and soul-was the Model of our life while "at home in vehicle of atonement, while His the body." Where was Christ's hu- alliance, as man, with the Deity. body lay in the tomb? I am aware could meet the claims of God and that some of God's people, for the wants of man, both of which

He fully represented in one myste- disregarded the Divine Law, and rious, complex person.

ed. it was perfectly lifeless. It was to the spirits in prison? Inanimaicated of the soul. Was His spiritudetached from the Divine when His body lay in its rocky bed? To descend to the pit of the lost alone ministerial or mediatorial capacity. to prison? This would have neceswith only one side of human nature, and that, too, in the absence of that part through which all their sins had been committed, Christ's soul could not make an atonement for the "spirits in prison" on any principle of Divine Revelation, and to contend that He went there only to "preach" of that which He had done in their behalf, would be an inversion of the order of His mission and work. But it is incontrovertible that when Peter affirms that by His "spirit" "He went and preachmeans the Holy Spirit. of that ministry, and the time in

through it and by it was committed It is admitted by all that when the overt act prompted by the inthe body of the Savior was entomb- ner nature. As Deity could not, according to our limited comprehennot pervaded by either the natural sion, be connected with the dead or divine life. Was His soul lifeless body of the Savior, any more than too? How then could He preach the natural vital principle, it is obvious that the eternal alliance tion, as already remarked, is synon- (when once effected,) between the ymous with annihilation when pred- Divine and human was perpetuated in Christ's human soul during His al human constitution isolated or disembodiment. The conjunction of the two natures must of necessity be indissoluble, or a portion of the history of the church, and every inwould have rendered that part of dividual member, be WITHOUT His work without effect, either in a CHRIST, WITHOUT GOD, WITH-OUT HOPE. The Divine and hu-Did the Divine descend with Him man were still united in irrevocable, indestructible, eternal wedlock, sitated Him to work for the lost even when His body reposed in the Garden of Aramathea. All these considerations converge, and give point and power to the solemn interrogation. Had the alliance been divorced between the Godhead Christ's human soul during DISEMBODIED STATE, WOULD BE THE HOPE THE SAINT BETWEEN DEATH AND THE RESURRECTION?

Let us again recur to the vital all-important Truth, "I am the way, and the Life." The mission of Christ, as the Revelator of the ed unto the spirits in prison," he Divine Will, was confined to His The life, and the great work of atonepreaching there spoken of, the Agent ment was affected by His death. While that part of His assumed nawhich it transpired, have nothing ture which the stroke of Divine to do with the humanity of the Me- wrath severed from the immortal diator, for it did not then exist. was held in the embrace of death, "God was manifest in the flesh," for and in the final grasp of "him who the redemption of man from sin and had the power of death," the part its consequences, because in it which was essentially vital and indwelt the intelligent soul which destructible was "in Paradise, con-

place for you." His disembodied state was neither one of suffering nor of labor, in a sacrificial sense, but one of repose, felicity, and triumph. His work had been "finished." His mission as an example, and His work as a Divine-human Sin-bearer, were necessarily restricted to a life in the flesh, rendering a descent into hell unnecessary. did indeed "preach to the spirits in prison," by His spirit, through Noah, in the same sense He now preaches to the people, by the same Spirit, through the ministry of the Brotherhood. Noah was truly an eloquent preacher, and mightily did he "eondemn the world" by the practical demonstration of his faith in what the Spirit of Christ had communicated to him. But that these spirits were in prison at the time Christ preached to them by His Spirit, is entirely beyond the range of scriptural proof. God warned Noah by His Spirit, and the impenitent world through Noah; but they disregarded the Divine threatenings, perished in the deluge, were in hell, or "prison," when Peter wrote, and will remain there forever.

That Christ was in heaven during the interval between His death and resurrection is further confirmed, and again, a little while, and ye "because I go to the Father." If He spend the intermediate state in the

secrating the intermediate state for | was with "the Father" during that the believer. "I go to prepare a "little while," He could not have been in the region of those who suffered the penalty of their disobedience. If, then, the Head of the Church was "in Paradise" in His intermediate state, is it not a matter of simple necessity that the body follow the Head? I know that it is maintained by some whose saintly eharacter I reverence, that the Paradise into which our Lord promised the penitent thief admission with Himself, is some other place than heaven, where the spirits of the faithful repose during the unembodied state. This supposition is inadmissible, as it palpably conflicts with plain declarations of scripture. The first Adam was in an earthly Paradise, which was lost by sin; the second Adam is "the LORD from heaven." On the cross He promised the Malefactor admission into Paradise, declaring that He would go there also. On one occasion He propounded to the offended multitude this question: "What and if ye shall see the Son of man ascend up where He was Before.?" came from heaven; He went to Paradise. Therefore Paradise is heav-"To him that overcometh will en. I give to eat of the Tree of Life, which is in the midst of the Paradise of God." Where God and Lamb, and the Tree and River of and to my mind, beyond refutation, Life are, there is Paradise, the place by what He said to His disciples of final and consummate blessedness shortly before His passion: "A little - and this is heaven. Christ is the while, and ye shall not see me; Lord from heaven; He returned to the place whence he came; and Paul shall see me, because I go to the Fath- "desired to depart and be with er." The reason that they were Christ." Either Christ never was not to see Him for a "little while" in heaven-for He returned to His was, as Christ Himself declares, former place-or Paul hoped to

highest heavens, for "Christ sitteth condition, during the intermediate at the right hand of God." If God state, must repeat itself in and Christ, and Paul are, together, body which is the church. and yet Paradise or the intermediate state is an inferior abode, where is heaven? I repeat it, WHERE IS HEAVEN? To be "absent from the body is to be present with the Lord." For our consolation it is written, as a divine assurance, "Where I am, there shall my servant be also." By no resting and violence can these passages be turned from their positive and designed confirmation of the doctrine that the souls of the saints pass at death immediately into heaven.

FIRST, then, Christ is the Life. The good and the evil owe their being to Him. The immortality of the sinner's soul as well as that of the saint, is derived from Christ. His incarnation connected Him with the race and His resurrection verifies the sinner's mortal constitution, equally with that of the christ-John 5: 27-29. The fact of the resurrection grows out of the life of Christ in the case of the wicked, as in that of the righteous; but the condition of the resurrection is a mediate consequence of personal character.

Secondly; Consciousness is essential concomitant of life out of the body, as lethargy, or profound insensibility, is incompatible with a purely spiritual state.

THIRDLY. As the union of a natural body with its head is organic, and does not admit of separation without the destruction of life, it follows, if there is any meaning in the phrase "Head of the Church,"

"His

Fraternally Yours.

H. B.

Visit to a Jewish Synagogue.

We take the following account of the manner and spirit in which the religious services were performed in a modern Jewish Synagogue, from the Israelite Indeed. The writer is an eminent minister among the Disciples, and we presume his statement may be relied upon as correct. It presents us with a painful view of the apostasy of that once holy, and still peculiar people. Their worship was not only a mere form, but it seems to have been a farce. We are reminded of the following language of the prophet Jeremiah, when reproving his nation for her sins: "And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer." The Jews have forsaken God and his holy law, and for the divine commandments have substituted their own traditions. And by the course which they have pursued, they have dishonored God, and he has forsaken them. And we sec the result-a consequence that will always follow apostasy. A similar state of things exists in the Roman Catholic church. And that there is an alarming tendency in the protestant churches to glide into the same channel, is a fact too clear to be denied by any who will fairly compare the popular religion, that the life of Christ's imperisha- and the religious worship of the ble human hature, as to place and present age with the manifestations of Christian life and worship as we practice suggested by the pride of find them in the Sacred Writings of wealth, when cloaked in the garb of Primitive times.

the warning and admonition of the half an hour later than the appointapostle given to the Gentile Christians, from what had befallen the meeting should have been fixed at Jews: "Because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thec. Behold therefore the goodness and severity of God: ly hoped to see repeated before me on them which fell, severity; but in living reality, the scene so fatoward thee goodness, if thou continued in his goodness; otherwise thou also shalt be cut off." Rom. 11: 20-Q. J.

I have long felt a desire to witness the proceedings of a modern Jewish Synagogue, but never had a favorable opportunity until recently. Being detained in the city of Louisville by interruption of travel on the railroad to Lexington, and learning on Friday evening that the feast of Pentecost had that day been celebrated by the Jews of the city, with great regret that I had not known this soon enough to witness the celebration, I determined at least to witness their regular Sabbath worship on the next day. In order to insure facilities for satisfactory observation, I obtained an introduction, to a Jewish merchant who was a member of the Synagogue, and received from him a polite invitation to take a seat with him in his pew. This was my first intimation that the corrupt sectarian practice of renting pews had invaded the sanctuaries of less and awkward repetition of a low modern Israel. It shows how insinuating is the power of an evil

piety. We started for the house of It would be well for us all to take worship at half past 8 o'clock A. M. ed hour. I felt as if the hour of nine, to correspond with the "third hour of day" at which ancient Israel went up to the temple to pray. All my ideas of the synogogue worship had been formed from the study of the New Testament; I fondmiliar to my imagination upon reading that Jesus rose up in the Synagogue of Nazareth, as his custom had been, to read, and having read from the prophet Isaiah, clared the prediction fulfilled in his own person; or upon studying the scene in Antioch of Pisidiu, when, the law having been read, the ruler of the Synagogue sent to Paul and Barnabas, saying, "Brethren, if you have any word of exhortation for the people, say on."

Under these preconceptions, I confess to a feeling of awe as I approached the Synagogue. The exterior appearance of the building was in good keeping with this feeling. It is a plain rectangular building, ornamental work, but without faultless in all its proportions,—a good model for a Christian chapel, especially in a large city, where the gaudy and pretentious houses of worship need to be rebuked rather than imitated.

As we approached the entrance, I heard within a strange drawling sound of a single voice, like the lifechant. Passing through the door my eye was first directed to the opposite extremity of the room, left of the Rabbi, had their hats whence this sound proceeded.

ger than the floor of our pulpits, on assembly for something to amuse which stood the Rabbi, dressed in them and help while away the an Episcopalian gown, with a velvet time. cap upon his head, and his back to number were directed to the galthe audience, chanting over the eon-lery, which surrounded the room tents of a book, which lay before on three sides, and was filled with him upon a lightly built reading desk. I pulted off my hat as soon as I entered the door, and gravely of the extreme beauty of Judah's followed my friend to his pew. An- dark eyed daughters, and obeying other stranger came in at the same time with us, and took a seat by bly, I too directed my eyes above. my side. He, too uncovered his I will not say, in public, what was head. He had no sooner seated the result of my observations in himself, however, than I observed a that direction; for I find it very unlittle boy by his side request him to put on his bat, which he did. then looked at my companion, and saw that he kept his hat on; I I came, however, to the eonelusion, glaneed around the assembly, and that the male Jews would keep their saw that all the men in the house eves much nearer to a level with had their hats on except myself. I the books they held in their hands, of eourse complied with the custom if the sisterhood were seated with though I felt quite awkward to wear my hat in a house of worship. I thought of Paul's doetrine, that "Every man praying or prophesying, having his head eovered, dishonors his head;" and "A man indeed ought not to eover his head, forasmuch as he is the image and glory of God."

I soon found that my Jewish eompanion was inclined to conversation, and that, too, in a full and distinet tone of voice. I observed, too, that much the larger portion of the assembly were engaged in very free conversation, and even laugh-

earelessly coeked to one side, and I saw a platform somewhat lar- seemed to be watching around the The eyes of the greater women.

I have heard, from my ehildhood, the common impulse of the assemthankful to speak of the personal I appearance of ladies, unless you ean speak in complimentary terms. them on the same floor. My companion observed to me that they intend, very soon, to tear down their present building and ereet a larger one, so that males and females might oeeupy the same floor.

This, he said, was advocated by "new orthodox," though the present mode of separation was still eontended for by the "old orthodox." So here was another instance of adoption by the Jews of the jargon of modern sectarianism.

Another innovation eopied from modern Christian Churches, was the use of a choir and a melodeon situated ing. I searched in vain for a mark in the gallery entirely out of sight of solemnity on the face of a single of the audience. The choir was Even the two dignitaries composed of about two male and who sat on the platform, one upon three female voices, and the music the right, and the other upon the was very fine. Some of the pieces

were of the operatic style, and the awful degeneracy of Israel. some in the style of ant hems. The When I contrasted what I saw, words sung were mostly in Hebrew with my ideal of an ancient Jewish or German: and all may as well have been; for when they sang in English the ear could distinguish only an occasional word.

The Rabbi continued for nearly an hour his alternate chanting and sing-song reading, with his back to the people. He was repeating the service prescribed in a prayer-book, a copy of which was in the hand of each member. Unlike the Episcopal prayer-book, it required no change of attitude on the part of the congregation or the priest. Throughout the whole service of the day, which occupied about three hours and a half, there was not a single attitude of prayer assumed by a single person in the audience. There was not so much as the closing of the cyes; but the Rabbi, or the Hazan, as he is styled in the prayer-book, read over the most solemn of the prayers with the same careless sing-song tone in which he did everything else, and without a change of attitude or countenance. The disorder and inattention which prevailed below, was far outstripped by that in the galleries; for the ladics made so much noise by laughing and talking, that the Hazan at one time rebuked them, and reminded them that this was a "solemn occasion." The solemnity scemed invisible to them; for they continued their frivolity almost without interruption.

saw in the audience were those of stood beside the Hazan, while he Gentiles who were present, and offered prayers for the dead parents. thought they all seemed to be re- My companion informed me that fleeting sadly, like myself, upon this was continued in reference to

Synagogue, I felt like exclaiming, O daughter of Zion, how art thou fallen!

The ritual was all read in an unknown tongue, which was not less unknown to most of the members than to myself. Most of them had prayer-books which contained an English translation in columns parallel with the Hebrew; but even this received very little of their at-When the mummery of tention. this reading was over, a curtain which hung at the rear of the platform was suddenly drawn aside, revealing a folding door about six feet wide and ten feet high. The folds were pushed aside, and exposed a recess some four or five feet deep. The Hazan and two assistants entered this amid an outburst of short sentences uttered alternately by themselves and the choir, and brought out two large parchment rolls, mounted upon rollers in the true style of ancient books. With his face now toward the people, the Hazan caused each of these rolls to be spread upon the reading desk, and read to the audience two brief extracts from the law of Moses in the original tongue. this was the only thing I saw to remind me of the ancient synagogue.

The regular service of the day was concluded by calling up the children present who had lost their parents or either of them in the The only deeply solemn faces I last twelve months. The children

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each departed parent for the space Before the audience was dismissof twelve months. The following ed, one of the boys who had been is an extract from the prayer confirmed presented to the Hazan offered on that occasion, and laid in an appropriate speech, and in down in the prayer-book:

Lord, my dear and beloved father, I suppose they knew his weakness, who returned to thee, to repose in and desired to make the most acpious and angels who resound thy pictures with the whole class. praise. Amen." This shows that even Catholicism has made an im- though light and trivial in the estipression on modern Judaism, stamp- mate of those who should have ing upon it the image of purgatory and prayers for the repose of the

After the regular services were over, another corrupt tradition of Rome was imitated, in the "confirmation" of some fourteen children who had arrived at the thirteen, and were proficient in the "catechism." They answered the questions of the Catechism very well, and in a tone so loud as to be heard by the whole audience. catechism itself betraved an ignorance of the law of Moses, and of the peculiar features of Judaism which was truly astonishing. rael was represented in the pitiful light of "one of the religious denominations," and as teaching that all men of every religion will be saved who love merey and work righteousness. No hands were laid upon the children, and no prayers were offered up for them, but they were required to declare that they believed the faith they had confessed, and would prove faithful to it as long as they lived. They were then declared to be members of the Synagogue.

behalf of the class, a very hand-"I do remember before thee, O some set of wine bottles and goblets. the world of eternal bliss, among ceptable present that the occasion. the pious souls who returned to would justify. After dismission he their home before him. O that he went away to a photograph gallery, rest in peace in the chorus of the Sabbath day as it was, to exchange

> Thus ended an occasion which. been most interested, was one of deep and solemn interest to me. I never realized how completely Israel was bereft when stripped of her temple, her altar, her priesthood and her victims. All that is left of her ancient heritage is the Synagogue, where the reading of the Law but mocks their inability to observe its requirements, the prophets speak of the promise long ago fulfilled and rejected by their fathers, while the Psalms awake no devotion in hearts made callous by the worship of mammon. No wonder that they seek to cover up their spiritual poverty by borrowing some of the gewgaws of Rome and her boastful daughters. But the mixture is unnatural, and gives no satisfaction to the soul. The poor child of Abraham has no religion left. He has only the husk without the grain; the broken casket without the jewel; the cap, and plume, and tinsled robe, while the hero of the stage is gone to return no more. Will the vail ever be taken away? eaptive daughter of Zion ever return to her native honor? Let the student of prophecy answer. J. W. McGARVEY.

OUR LATE ANNUAL MEETING | concourse of people assembled here, IN ILLINOIS.

Our Journey to the Place.

We left home on the morning of the 30th of May for the Big Meeting. We did not go directly to Chicago, as would have been the most direct route, but at Lima we took the Dayton and Miehigan road went south to Troy, as we wished to eall at father-inlaw's. There was a communion meeting in the Miami church—the church under the care of brethren Rubsam and Stoneberger, on the 31st, which we attended, being conveyed to the meeting from Troy by father-inlaw. The day was pleasant, and the meeting unusually large. We cannot well imagine a more desirable location for a meeting house, than that selected by the brethren of the Miami church. It is in the midst of a beautiful grove, with an excellent spring of water near by, and a delightful country surrounding it. The grove around house, which is not small, was literally filled with vehicles, horses, and people. We never larger congregation at an ordinary communion meeting, than was assembled here. And the meeting was in the middle of the week. There was preaching both in the meeting house and in the grove. The meeting was a pleasant, and we hope profitable one, and the believers seemed to enjoy it. The next day, Thursday, being the day recommended by the President for humiliation and prayer, there was service held in the morning at the same place, which was well attended. A tender and commendable population and business. The counfeeling seemed to pervade the eon- try for many miles south of Chigregation. In looking at the large cago, until within a few miles of

and from other considerations, we felt that an inviting field of labor presented itself to our brethren in this locality, and we hope they will not fail to cultivate it. The apostle's exhortation is, "As we have therefore opportunity, let us do good unto all men." Where opportunities for usefulness offer, the responsibilities of the church are great, and the offered opportunities should be improved. Oh that all of us who are entrusted with the care of churches and souls, might properly appreciate our position and responsibility, and be favored with divine grace qualifying us for a successful ministration of the gospel!

We were kindly conveyed from the Miami meeting by brethren Holler and Murray to Dayton. Here, in the family of br. Yost, we rested a few hours, and after taking tea with them, we went to the Depot to take the ears to Richmond. At the Depot we fell in company with a number of brethren who were going to the meeting in Illinois. At Riehmond we waited a few hours, the train from Dayton not making a connection with that from Cincinnati. Our company eonsiderably increased, by brethren, at Riehmond. We left this place about midnight, and consequently much of the country and many of the towns through which we passed on our route to Chicago were not seen by us. The morning dawned beautifully, while we were hurried along to the great eity of Chieago, young in years, but old in

the city, has a barren and very unpre- aware of the number of passengers possessing appearance. When, how-that were to go, and were not preever, we come within a few miles of pared to take so many. This causthe city, the country becomes bet- cd some delay, and even then a ter. And some of the prairies here number had no seats. Our route presented a most beautiful aspect. from Chicago to the place of meet-We had read of the beautiful ap- ing was through a beautiful counpearance of the prairies in the try. But we missed the beautiful spring when the flowers are in fields of waving wheat which we bloom, but had never witnessed the had seen in Ohio and Indiana, and sight. It is indeed a most lovely this want detracted much from the one. The variegated appearance richness of the prospect. Not that given to some of the prairies from they had no wheat in Illinois. the flowers of different colors saw considerable, but it was spring sprinkled over them, is very beauti- wheat, and some knowledge of ful. The Phlox family (Wild this kind of wheat was necessary Sweet William) presented a great to enable the observer to distinvariety of colors from the nearly guish it from oats. For that kind white, through all the intermediate of wheat, however, it looked very shades to the deep searlet. The well. word Phlox which is applied to Thirty-six miles west of Chicago, this class of flowers, in the Greek is Geneva, the county seat of Kano language means flame or fire, in all- Co. It is a pleasant looking town. unison to their color. Acres of Here there is a printing establishthese mixed with various other ment of a branch of the Advent kinds presents an inviting view to believers. The Gospel Banner and the lovers of the beautiful. The Millennial Advocate, a semi monthobjections to prairie country which is ly publication edited by Benjamin sometimes made on account of the Wilson, is published here. sameness which it presents, and Wilson has also made a translation which is thought to be unpleasant of the New Testament and publishto the mind while contemplating ed it with the Greek Text of it, will not apply with so much Griesbach, from which the translapropriety, when the prairie decked with its floral robe of variegated colors.

We arrived in Chicago between nine and ten o'clock in the morning, and remained there until about four in the afternoon. By this The company over whose road we site the tent.

is tion has been made. The work has been favorably spoken of.

OUR ARRIVAL AT THE PLACE OF MEETING.

We arrived at the place of meeting between eight and nine o'clock on Friday night. The place of time a large number of brethren meeting was about a half a mile from from various places had arrived in the Railroad. And although there the city, and by the time the train was no station at the place, the left for the meeting place there conductors kindly stopped their was a great crowd waiting to go. trains and let the brethren off oppo-The were to travel, seemed not to be which was large, went directly to

the tent. We were met by some and sisters, we have reason to bebrethren who informed us that lieve they were edified and comfortthere were some places prepared ed by the exercises. for the sisters, and some for the old brethren, while the younger brethren were expected to go to places more distant from the meeting. The company then scattered. This was a wise arrangement. We directed our course to br. Emmert's who lived not far from the meeting. large tent erected a short distance We were kindly received, and we from the meeting house, and betook up our lodging here during the tween the tent and the house there meeting, and were comfortably entertained. On Saturday morning a large number of brethren were present on the ground. Many christian friends met here again on earth, after an absence of years, and the meeting was pleasant and refreshing. How pleasant it is to meet our christian friends after we have been absent from one another for some time, to have our acquaintance renewed, and our christian love revived! Such meetings are congregation in which the meeting endeared to us by hallowed recollections, and they are highly prized. They are introductory, and if suitably improved, preparatory to our was erected in the prairie, and as meeting in our Father's house on high. On Saturday there was any shade, the heat was very great. preaching both in the tent and in so on Sunday and on Monday. The cepted by the cover, and when out crowd was very large on Sunday, half dozen places for preaching, to the great heat of the sun. The There seemed to be an inclination heat and dust were somewhat to hear, and good attention was against our comfort, but these were hope that sooner or later it will ap- sume cheerfully endured. Considerpear that the labor for the friendly ing the great concourse of people

THE ARRANGEMENTS FOR THE MEETING.

The general arrangements for the meeting were similar to what are usually made on such occasions, and the provisions quite sufficient for the purpose. There was a very was a building erected for cooking purposes. The accommodations to feed the congregation, or such as were expected to partake of the refreshments provided, were very extensive. A very large number was seated at the tables at one time. There was much order in conducting the entire labor, every one, of all those engaged in the work, seemed to know his place, and filled it. Br. Deardorf, the bishop of the was held, had the general superintendence of the work, and he attended to it successfully. The tent there were no trees near to make In the tent it was very warm, althe meeting house, as there was al-though the sun's rays were interof the tent there was no shade near and provision was made in some to resort to, and we were exposed given to the word spoken! We small inconveniences, and we prealiens, to bring them to be "fellow present, there was but little confucitizens with the saints and of the sion and noise. The brothren who household of God," were not alto- performed the labors at the place of gether in vain. As for the brethren meeting, as well as those in the

neighborhood, seemed to do all they could to make their guests comfortable.

THE BUSINESS BEFORE THE MEETING. The amount of business before the meeting was rather larger than common. As might be expected, a considerable part of the business originated in the peculiar condition of our country. Disloyalty to the government of our country found no sympathy in the meeting. at the same time, it was very evident, that the prevailing sentiment among the brethren is, that a consistent maintenance of our Christian principles, requires us to have but little or nothing to do with the affairs of civil government. The propriety; and indeed the necessity, of patience and forbearance with one another in relation to this matter were readily acknowledged. And we hope by seeking prayerfully, and honestly for light upon this subject, there will be an increase of light and an increase of union among us upon this as well as upon every other subject.

THE SPIRIT OF THE MEETING.

The spirit manifested in the meeting was that of brotherly love. was commendable. There was not much disposition for controversy manifested. We, however have no reason to believe that the want of the disposition to discuss subjects arose from any indifference to the questions before the meeting, or a less determination than usual to adhere to the teaching of the gospel. We are pleased with the determina. tion manifested among the brethren to be governed by the Scriptures. These are surely the only guide we can rely on. Paul says "by one Spirit are we all baptized into one brother Kline. Last year he was

body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit." Now if by one Spirit we have all been baptized, and have all drunk of one Spirit, and have all been brought into one body, then surely there should be much union and sameness among us. For this we should diligently labor. It was our Lord's will and prayer that his disciples should be one, even as he and his Father were one.

THE CLOSE OF THE MEETING.

Although it was very pleasant for brethren who had long been acquainted with one another, and who had prayed together, and preached together, and labored in various capacities together, to meet again earth, and to sit together at the feet of Jesus to hear his graeious words, and to receive his heavenly benedictions, as we were permitted to do, still all seemed pleased when the labors were brought to a close. As our duties are diversified, and the subjects of our anxious concern numerous, we feel glad when we have tried to perform our duties to some, that we may be at liberty to direct our attention to others. When we go to such meetings, we leave behind us many loved ones, who are not forgotten by us, though we are far from them, and though mingling with others whom we love, and when duty permits, we are ready to direct our steps homeward. Many dear christian friends met, no doubt, for the last time on earth, at our Great Meeting in Illinois. missed some there that we usually met on such occasions, but meet them no more on earth. thought especially of our beloved

with us at our meeting in Indiana, | christian virtues to us, for our not and took an active part with us in always the best timed zeal, or the business of the meeting. He most commendable prudence. And was among our most prominent brethren. He was faithful and beloved. But he is gone from among us-from his labor to his reward. May his exemplary life not be forgotten by us. Others, too, have gone, we hope to receive the plaudit "well done good and faithful servant."

OUR RETURN HOME.

After the meeting closed Wednesday, we were taken by br. Wetzel to Franklin Grove, about three miles from the place of meeting, designing to take the train here for Chicago. There was an appointment here for preaching as there had been every night during the Great meeting. There was a large number of brethren and sisters in town, some waiting to go West and others East. We had quite a pleasant meeting to close our interview with on that occasion. At twelve o'elock at night we took the train for Chicago, and about the same hour on Thursday night we were with our family in Columbiana, having traveled about five hundred miles in twenty-four hours.

REFLECTIONS.

We returned home from our Annual Meeting, encouraged from our interview with our beloved brethren. Within the thirty years we have discovered some things which have called for the exercise of patience and forbearance, on our part, and the propriety of this, has appeared so evident from the faet ness." that we know the brethren have had "Say who is she that looks abroad occasion to exercise the same Like the sweet blushing dawn:

while we have discovered some things of the kind above alluded to. we have discovered more to admire and love. We love their attachment to the simple gospel plan of salvation, and their desire to be governed in all things by the precepts of Jesus and his inspired apostles. And we admire the simplicity, kindness, and meekness of the on life and manners of the consistent representatives of the Fraternity. And we feel, if possible, more than ever attached to the body of Christian believers of which we acknowledge ourself but an unworthy member. And more than ever anxious are we, that our fraternity may occupy every vantage ground that she can honestly occupy, to render her mission as a reforming power successful.

It is true there is a discrepancy or difference between our profession and practice, which we should humbly lament, and diligently labor to remedy. And let us all, dear brothren and sisters, labor as our position, influence, and circumstances will enable us to do, to promote the peace, the union, the purity, and the efficiency of the church. as a eandle upon a candlestick, she may occupy an elevated position; and scatter rays of heavenly light around her on every side, and by have been with the brethren, we the exemplary life of her devoted and faithful members, co-operate with her divine guest, the Holy Spirit, in convincing or reproving the world "of sin and of righteous-

When with her living light she paints ing. Children are imitative beings, The dew-drops of the lawn? and good children are frequently

This is the church, by heav'n arrayed With strength and grace divine; Thus shall she strike her foes with dread,

And thus her glories shine."

J. Q.

The Family Circle.

HINTS TO PARENTS-BAD FOLKS.

CHILDREN AT HOME, CHILDREN ABROAD.

Teach your children to behave well at home, politely, modestly, obediently—to know when to speak and how to speak—ere you take them abroad.

Never, dear parents, impose upon your neighbors or friends with your unruly, self-willed, disobedient children, as you value your reputation, the peace, safety, good wishes and happiness of those around you, and the best interests of the community. What imposition greater could you possibly inflict on your friends? It's a bare-faced, outstanding violation of the golden rule principle! It's trampling, ungenerously, on good feeling, friendship, hospitality, and kindred affection.

We have known some parents make a long visit to the house of some friend or relative, with rude, ill-mannered, impudent, boisterous, outlandish urchins, disturbing the peace, quietness, and happiness of every one in their reach, ransacking every nook and corner of the house, turning and overturning! A bear robbed of her whelps could scarcely be more dreadful or annoy-

ing. Children are imitative beings, and good children are frequently spoiled or greatly injured by the society of wicked associations. "Evil communications corrupt good manners," "One sinner," though a little sinner, "destroyeth much good."

Parents that have any just or due appreciation of the importance of training their offspring for God, in the way they should go, would rather see a scrpent, a stinging adder, yes, the plague itself, enter their dwelling than these reckless, idolized, disobedient intruders.

Parent, we beseech you, as you value friendship, kindness, hospitality, brotherly love, peace, harmony, good will, eternal life, not to impose on good sense and good nature. How glad soever your friends may be to see you and entertain you hospitably, yet their rejoicing will be tenfold when you depart. Be wise to-day. Be wise for yourself, your children, your friends, for time, for eternity.

Train up your little ones early for God, in the way they should go, in strict obedience, in the path of duty, sobriety, in all that is lovely and praiseworthy. Make them polished stones, living examples of loveliness, purity, and consistency, olive plants around your table. Then their appearance every where will be hailed gladly, thankfully, joyfully. Otherwise, keep them at home till they learn good manners.

"O it is a sad'ning sight,

When children go astray,
Forsaking what is good and right,
To walk in Satan's way."

D. F. NEWTON.

A Word for desponding Mothers.

How much more subtle and difficult is moral than intellectual training! How hard oftentimes to trace and correct and guide the hidden and intrieate springs of feeling and motives of action that lie buried in the human heart. We try to inculcate, as much as possible, an abandonment of selfish interest in our children, and a seeking of each other's happiness, but we are often compelled to feel that we accomplish very little in giving these and kindred lessons. One thought. however, may comfort us, and it is that we are often not aware how strong and sincere are the efforts and resolutions which children do make to overcome temptation, and to do right. They are creatures of impulse, of quick and ardent feeling of inexperience of their own moral weakness, and if we, who have all the advantage of lessons learned in the school of maturity, of experience dearly bought, of the treachery of our own hearts, and the weakness of our best resolutions; if we find it requires moral effort-strong unflinehing, and constant-to keep our hearts and lives with all diligence, shall we wonder if they rcquire "line upon line; and precept upon precept, here a little and there a little?" Shall we think some "strange thing hath happened." either to us or to them, if after we have endeavored to enforce kindness to each other, and have received sincere and apparently earnest resolutions from them, that they will try always to act and come out from the world and be speak kindly, we hear the tart reply and witness the selfish action? force upon their minds. The one Yet we must not be discouraged, who refuses to mingle with the if we do not see the immediate people of the world and partake

fruits of our labors, nor must we infer that they will bring forth no fruit; for all the time there may be going on within the soul of the ehild, a process of moral discipline, concealed from us, yet not the less sure in its results upon the future character.-Sunshine and Shadows.

Youth's Department.

BE CAREFUL IN SELECTING YOUR ASSOCIATES.

Persons cannot be too careful in selecting their associates and intimate friends. This remark is especially applicable to the young. a noble youth is totally ruined because he happened to associate with others whose habits were not good. Step by step, the unsuspecting are led astray by those who are declining in their morals. When we look over society at the present day, the sight is a sad one. find scarcely a young man who is not addicted to some bad habit. One imitates another till all fall into the snare of the devil, in some way. We see but few among the young of cither sex, that give evidence of genuine christianity. The ruling principle of the day appears to be conformity to the world. Those who refuse to associate with such, and follow the lowly Jesus, must contented to go alone till the heavenly Master returns. But few have a firmness of purpose sufficient to enable them to separate themselves from the world and its evil fashions.

.The direction in the Scripture, to "separate," seems to have lost its with them in their pleasure scenes you, and on which I wish to have er, is yours the pure religion?

under consideration :-

the gentle Eulalie to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, 'you must think us very childish, if you imagine that we should be exposed to danger by it.' The father took in silence a dead coal from the hearth, and reached it to his daughter. 'It will not hurt you, my child; take it.' Eulalie did so, and behold, her hands were blackened, and, as it chanced, her white dress also. 'We cannot be too careful in handling coals,' said Eulalie, in vexation. 'Yes, truly,' said her father. 'You see, my child, that coals, even if they do not burn, will blacken. So it is ever with the company of the vicious."

Crisis.

Queries.

DID PHILIP AND THE EUNUCH GO INTO THE WATER?

Ostranda, Delaware Co., O. March 22. Br. Quinter:

is thought to be very bigoted, and an answer through the Visitor for not worthy of notice. And what is the benefit and consolation of myworse, this feeling is spreading rap-self and others. The subject or idly and with strong force, so that point is concerning baptism, and it takes a very firm purpose of especially the word into, found in mind to stand against this current Acts 8: 38, "And they went down of worldly policy. Let us remem- into the water, both Philip and the ber, if we would have "pure religion Eunuch." Inasmuch as some that and undefiled," we must keep "un- have the reputation of being able spotted from the world." Dear read- writers, have written on the subject, and say that the word into is The following is an interesting not a proper translation of the origiincident illustrative of the point nal, that the Greek means, to, at and nearly, and this I heard some "Sophronius, a wise teacher, time ago, and now hear it again. would not suffer his grown up sons After thinking some time on it, I and daughters to associate with came to the conclusion to send a those whose conduct was not pure few dines to you, and have you give and upright. 'Dear father,' said us the Greek word that stands for into in Acts 8: 38, and also the Greek word that stands for into in Revelation 22: 14, where it reads, "And may enter in through the gates into the city." If the two words are alike, then I am satisfied, and if they are not, I wish to know it, and want to have an explanation. . Give the words just as they are in the Greek, and then my friends and neighbors and opponents can see for themselves. As I do not understand the Greek tongue, I cannot tell any one how it is, whether it is translated right or wrong.

I expect all wish to go into the city, whether they wish to go into the water or not.

Yours in love,

R. MAUGANS.

REMARKS.

The Greek preposition standing in the passages above alluded to, in I have a few lines the Greek Testament where into which I wish to communicate to occurs in the English Testament, is the first, and it is the first given by Parkhurst in his Greek and English Lexicon,-it is the most usual signification of eis.

If we take the Greek Testament, and examine the first four chapters, we shall find that the word eis occurs twenty times. If we then take the English Testament, and compare it with the Greek, shall find that the tranlators have translated eis fifteen times by into twice by in, twice by to, and once by throughout. And in those places where it is translated to it really means into; as, "there came wise men to Jerusalem," Matt. 2:1; "and he sent them to Bethlehem," verse 8. And where it is translated throughout, it has the meaning of into; as "his fame went throughout (into) all Syria," Matt. 3: 24. Thus we see in taking up a Greek Testament and in reading the first four chapters, in the twenty times that eis occurs, it has in every case the meaning of in or into.

In Acts 8:38 the preposition in the Greek which is translated into in the English, is eis the same as occurs twenty times in the first four chapters of Matthew, as already noticed. In Revelation 22:14, it "They is precisely the same. went down both into, (in Greek eis) the water." "Through the gates into (in Greek eis) the city.

the New Testament which we have, the Greek preposition eis in Acts 8: 38, is translated into or by some word in the language in which the translation is made, which is equivalent to into. And all these trans-

eis. It is true that this word in lations were made by men whose common with other words has sev- partiality and prejudice were not eral meanings. But into is among in favor of immersion, but of sprinkling, as the action of baptism. But as translators, and with their knowledge of the Greek language, they felt they could not consistently do other wise than use language in their translations that would convey the idea which they found in the Greek, that Philip and the Eunuch went into the water.

For the Gospel Visitor. A REQUEST.

Dear Brethren: The propriety of a change in the manner of holding our Yearly Meeting has long since engaged the minds of many of our dear brethren. It was finally presented in the form of a query at our last Yearly Meeting; and in consideration of the importance of the subject, it was referred to a special committee appointed, who arc to consider the subject well, and endeavor to submit a plan to the next Yearly Meeting, for adoption or rejection. Said committee appointed me its corresponding secretary. And that the committee be well advised on the subject. I solicit a free expression of sentiment by the brethren who have given the subject a thought. Either for or against a change. If for a change, any suggestions you offer, will be thankfully received, and duly communicated to the committee. In some half dozen tralations of Permit me however to urge the propriety of giving your views in as few words as possible.

> Address, D. P. Sayler, Double Pipe Creek, Md.

our late A. M. for the press upon have nothing to complain. brotherhood, and upon the world at of the church. large, some of the weight of anxious concern which we felt upon our heart when going to the Meeting, and when there, but from which we had been considerably relieved at the close of the Meeting, now returned. The providence of God has placed us with many other brethren in relations to the brotherhood, which we feel impose weighty responsibilities upon us. And although we think we appreciate, at least in some degree, those responsibilities, we are fearful we do not meet them with the faithfulness we ought and perform the duties connected with them always in the best manner we might. And the thought of our failing to do this, gives us pain. With us it is a principle in our christian conduct, to avail ourselves of every opportunity of doing good, as well as to try on all oceasions to avoid doing evil. And when we have failed to accomplish what our position would have enabled us to do, we feel somewhat of the same feeling of remorse that we feel when we have done that which was not right We seldom reflect upon any thing we have done without feeling some dissatisfaction because it was not done better; so conscious we are of the imperfect character of all our labors.

These reflections arise in our mind upon a survey of our labors at our late Meeting. Lest we may be misunderstood in these remarks, we would explicitly state, that of it, since the minutes of our Annual

The Minutes of our Annual Meetings. the decisions of our Meeting upon When preparing the Minutes of the questions brought before it, we our return home, and reflecting those decisions we acquiesce, trustupon the church and the effects of ing that upon the whole, the tenour Annual Meetings upon the deney of them will be for the good Cautiousness is a peculiarity of the brotherhood. hope we may never lose it. But while we are cautious in accepting what the popular christian world may consider improvements in Christianity, we ought to be equally eautious not to render ourselves unnecessarily obnoxious or liable to the displeasure of the world, or do any thing which might unnecessarily prejudice the world against the church. There are many liabilities against which we must guard.

We are sorry that some of the subjects before the meeting could not have more attention given them. Some of the questions might have been modified to advantage without changing their nature, while several questions of similar import might have been with a little time and labor condensed into We also think that some of the answers could have been much improved without changing their meaning. To some of the questions a simple affirmative or negative answer is given—that is, a simple yes or no. Would it not be desirable to have a more full answer given, or rather some reason accompanying the answer as a basis upon which it is founded?" May this short way of answering queries be looked upon as arbitrary as if we come to conclusions without any reasons, as none are given? We have been tearful of this." we feel the more concerned about

Meetings are so extensively circulated. It is desirable that the language used to convey the ideas, both in the queries and answers should be explicit, mild, and simple, after the pattern of the gospel both in spirit and expression.

It may be asked, why we'do not act on these principles. We reply, we cannot, with the limited time afforded us for doing business. While we admit that we might, perhaps, do better even under the unfavorable circumstances under which we are placed in doing business, it is well known to all who have experience in our Annual Meetings, that the opportunities at those times are by no means the most favorable for transacting business. And to us the change in the manner of holding those meetings is especially desirable, that we may have more time and better opportunities for doing the business for which the meeting is designed.

The great concourse of people present on such occasions, and the labor necessary to attend to them and provide for them, make it desirable that the meeting close as soon as possible. Hence the time allotted to our business is too short, and business is too much hurried, for us to give the subjects that prayerful and calm deliberation, which their religious character demands. We need more time, not so much for talking, as for thinking. And with more time for reflection and action,

charity and forbearance. Let us accept of the advice given us by the brethren assembled at our Annual Councils, as the best that could be expected under the circumstances under which they are placed. If at any future time, further experience, more profound reflection, or clearer intimations of the will of God, should reveal any thing better upon any subject than what has already been given, that better advice will, we are confident, be cheerfully given.

We do most ardently desire to see the peace, union, and prosperity of the church promoted, and we feel, we think, more than ever like. laboring to accomplish these desirable ends. And let there be a hearty co-operation among us all in our labors. Permit us, dear brethren, to remind you all, and especially you, our ministering brethren, that the trust committed to our care is one of vast importance. Paul said to Timothy, "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." Let us take this admonition to ourselves.

J. Q.

THE NEW HYMN BOOK.

We took our manuscript of the work so far as completed, that is, our collection of Hymns so far as made, the plan of the work, &c., to the Annual Meeting for the purpose of submitting it to the Meeting, or we think more satisfaction would to a committee, to see whether it be given. We trust we have the would be likely to meet the approconfidence in one another to be bation of the brethren. But as the lieve we have the good of the subject did not come before the Meetchurch and the world, and the glory ing and as there seemed to be no of God in view, in all our labors. time for an examination of the ma-With this confidence, we shall have terials we have prepared for a New

Book, as we desired there would be, us. There have been three baptized we could do nothing more than pre- with us in a short time, and there sent our manuscript to the standing is a prospect of more. May the committee. And had so much other business to attend to, that it could give the matter but little attention. We regretted this very much, for as we have pursued the work of collecting materials for a new Hymn Book, we have felt an increasing sense of the responsibility attending the work, and, hence, wished to present the subject to the Annual Meeting that we might be relieved of some of that responsibility.

As the advice of the brethren, who expressed themselves upon the subject was, to hasten the work as much as possible, and as it did not seem convenient to have any thing more done, we know not that we can do better than to proceed with the work as speedily as possible. This we shall endeavor to do, availing ourself of whatever advice and assistance we can obtain from the brethren. We are aware of the interest that many of our brethren feel in the work, and of their anxjety to have it completed. But we are compelled to ask a little more indulgence of them. We shall need some more time. The work is not a small one, and we wish to give it However anxdue eonsideration. ious the brethren may be to have the work completed soon, we hope and believe they are still more anxious to have a judicious selection, and a work that will be acceptable to the church. This we are laboring prayerfully and anxiously to We shall still be pleasaccomplish. ed to hear from the brethren upon the subject, and shall eheerfully give any further satisfaction that

Q.

Hews from the Churches.

you, but one thing I will mention, is Double Pipe Creek, Carroll Co., the Lord is still working amongst Md. If money is sent by Express,

this committee Lord still work in the hearts of sinners, that the border of Zion may be enlarged, and Satan's ranks thinned. I would be pleased to see more church news than there generally is in the Visitor. I think it eneouraging to hear of souls eoming to God. May the Lord bless every well-meant effort that is put forth for the purpose of spreading his word, and the building up of his kingdom here on earth. Yours in the bonds of gospel love and union. JOSEPH CRUMRINE.

West Independence, Ohio.

The sending out of the Minutes of our late Yearly Meeting.

With the present number of the Visitor, we send to our subscribers a copy of the Minutes of our late Annual Meeting without charge. Some, not knowing our intention, have, perhaps, sent orders for more than they would have done had they known we designed to furnish our subscribers with a copy. do not know that we can do better than fill the orders, and hope that those who have ordered them, can satisfactorily dispose of them. we have printed German minutes, we shall send these to such as we think can read them. If however, any receive the German who would wish to have the English, they can still be supplied. But in such eases we would expect them to pay for the additional copy.

The Contributions for our Brethren in the South.

As our late Annual Meeting eneouraged the churches to contribute to the suffering brethren in the South, we hope the matter will be attended to promptly and liberally. The case is urgent, and there should Dear Brethren: I have not any be no delay. Br. D. P. Sayler was thing special to communicate unto appointed the receiver. His address it should be addressed to D. P. Sayler, In care of Express Agent, Frederick City, Md.

A Supply of the January No.

We are now ready to supply such of our subscribers with the January No. as have not yet received it. We tried to keep an account of all those subscribers who did not receive it when we received their subscriptions. If, however, we should fail to send it to any who desire to have it, such will please inform us, and we shall with pleasure send it.

We are now prepared to furnish new subscribers with the volume from the beginning of the year, and we hope we shall continue to receive subscriptions.

OBITUARIES

Died in the Loudonville church, Ashland eo., Ohio, October 6, 1864, sister MARY MOORE, wife of Ezekiel Moore, aged 57 years, 5 months, and 6 days, leaving a hushand and 7 children and a large circle of friends to mourn their loss. In her dying words she expressed her gratitude to the brother, M. Workman, who was instrumental in bringing her out of darkness into light, and commended to him her husband and children under God that they might be led into the same trutb. Funeral services by hr. Morgan Workman, and the writer.

D, J. PECK.

Died in Delaware church, O., Feb. 14, EMERY W. son of friend Peter and sister Sunderlen, aged 12 years, 8 months and 10 days. Also Feb. 16, JAMES R. aged 1 year, 8 months and 16 days. Also Feb. 16, IIANDY BELL, aged 8 years and 2 days. Also Feb. 19, ELIZABETH, aged 4 years and 2 days. Also Feb. 21, MARTIN L. SUNDERLEN, aged 5 years and 9 months. Tous our beloved sister and her husband were hereaved of fivo children in 7 days, Discase spotted fever. It was a houso of mourning indeed. And since the death of the above, the last child of the above parents died on the 5th of April, JANE SUNDERLEN, aged 10 years, 9 months and 1 day. May God bless the lonesome parents, and comfort them by his spirit. Funeral services by the writer, from Hebrews 2: 3, to a very large congregation. A general sympathy seemed to fill every breast.

Died in the Manor church, Indiana co., Pa. March 31, MARIAH, daughter of hr. Jacob and sister Elizabeth Replogle, agcd 10 years, 11 ms. Funeral services from 1 Cor. 15: 45, by hr. Samuel Leidy and others.

H. WISSINGER,

Died in North Coventry, Chester co., Pa. after a short illness, elder JOHN TITLOW, in the 60th year of his age. The church has lost a faithful hrother, and the community a sincero friend Funeral services by br. Isaae Price and br. John Umstad.

W. E. ROBERTS.

Departed this life, in the New Jersey church, March 15, after only a few days sickness, our beloved sister, MARY ANN, wife of br. Charles R. Woodruff, in the 33, year of her age. Being fully conscious that her work was done, she was calm and resigned, bidding those around her farewell, and urging them to prepare to meet her in heaven, where they would never more be called upon to part. Funeral service by br, Israel Poulson, from 1 Thess. 4: 14.

Jesus calls, and my work is done, I can no longer stay; My raco on carth I now have run, And I will haste away.

But if you're faithful to the end, Wo'l meet on Jordan's shore; There you will meet your bosom friend, We'll meet to part no more.

R. A. McClanen.

Died in Wayne co., O. March 6, NANCY CRIST, only child of brother Jacob and sister Susannab Crist, aged 5 years and 4 months, Funeral discourse from Gen. 3: 19, by brother John B. Shoemaker.

Alas how chauged that lovely flower Which bloomed and cheered my heart, Fair fleeting honors of an hour How soon wer'e called to part.

SUSAN CRIST.

Died near Dalton, May 19, our beloved sister ELIZABETH SAAL, wife of friend Peter Saal, aged 32 years, I month and 8 eays. She left a husband and 5 small children to mourn their loss. She went to bed in the evening as well as usual, and some time in the night she said she was sick, and her husband started for the doctor; he had about two miles to go, and he and tho doctor returned back, and when they came to the house, they found all quiet, the children were all sleeping, and their poor nother was dead. Funeral service from 1 Cor. 15: 55, by hr. John B. Shocmaker.

Died in Chippewa church, Wayne co. Ohio. April 26, DAVID HOFF son of br. Peter and sister Rebecca Hoff, aged 4 mouths and 8 days. Funeral service by the hrethren. Also in the same church and same family, Jan. 10, JERE-MIAH HOFF, aged 6 years, 10 montbs and 15 days. Funeral service by the hrethren. Also in the same church and same family, March 17, AMOS HOFF, aged 2 years, 11 months and 2 days. Funeral service by John B. Shoemaker and George Irwin.

Died near Lawrenco, Jan. 22, ZACHARIAH Z. GROFF, a son of friend Groff, aged 19 years, 5 months and 9 days. Funeral services by J. B. S.

Died in the Quemahoning church, Somerset co., Pa., March 28, CHARLES HOWARD, son of brother Israel, and sister Anna Berkley, aged 7 months and 13 days.

Also in the same church, May 19, MARY, daughter of brother Jacob and sister Maust, aged 7 years, 2 months and 2 days. Funeral services by the writer, from John 5: 27—23

Also in the same place, May 26, GEORGE. son of the same parents, aged 4 years, 1 month and 26 days. Funeral services by G. Schrock and the writer, from Lukc 18: 15-17. Also in the same place, May 27, ABRAHAM, son of the same parents, aged 10 months and 5 days. Funeral services by the writer, from Psclms 50: 15. Also in the same place, Junc 4, JOHN, son of the same parents, aged 12 years, 3 months and 22 days. Funeral services from Romans 14: 7-8, by the writer. Romans 14: 7-8, by the writer.

C. I. BEAM.

Died in Solomon's Creek congregation, Elkhart co., Ind., April 29, friend HENRY RITZ, aged 92 years, 4 months and 1 day. Funeral services by brother Daniel Shively, from Hebrews 9: 27, 28.

Died in the above named place, May 10 1865, old sister POLLY RITZ, wife of the above named friend Honry Ritz, aged 79 years, 8 months and 15 days. The old sister suffered long with the dropsy, but finally the message came, and she was taken home where all her troubles and trials bave ended. Her afflictions were great. For several months she could scarcely lie down at all. Funeral services by elder F. P. Loehr and others, from John 9: 25, 26. John Arnold,

Died on the 17th of April last, our aged brother, CHRISTIAN BARE, being nearly 75 years of age. Only a few years ago he removed from Tuscarawas co. Ohio, to St. Joseph co. Michigan. He leaves an aged widow and a son at his late residence, to mourn their loss. Funeral services by Peter Long, Geo. Domer, and the writer, from Job 14: 14.

GEO. LONG.

Died in Lyon co. Kansas, May 11, PETER EIKENBERRY, aged 68 years, 8 months and 6 days. The deceased was a deacon in the church,

Died in Sencca co., Ohio, May 2, sister ELIZ-ABETH ROOP, aged 32 years, 9 months and 15 days. Also May 6th, brother JOSEPH ROOP. father of the writer, aged 72 years, 6 months and 2 days. They both died in the faith and hope of the gospel. May God grant that we may all so live that we may meet on the flowery banks of glory. The funcral servi-ces were conducted by br. John Brilhart and others, from Heb. 4: 9, and Rev. 14: 13.

ISRAEL ROOP.

Dicd in Allen eo., O. March 16, brother JA. COB RUDY, aged 88 years, less one day. The deceased lived to a good old age, and came to his death, "like a shock of corn cometh in his season," leaving an ag ed widow and a numerous posterity.

Died in the Germantown church, Jan. 31,

A loving husband and smiling father, Is taken from our home; Death came at his appointed time, And claimed him as his own.

Oh God! we murmur not at thee, We know 'tis for the best, That thou dost warning send, That we may seek eternal rest. C. CUSTER.

In the prime and vigor of her youth, She has realized the important truth, That mortals here must die,

That precious Sabe in her arms was laid. A bud too sweet for earth to fade! 'Twill bloom again in heaven.

'Twas hard for us to say farewell, But now they're gone with Christ to dwell In mansions above the sky.

J. L. K.

Died in Black Hawk co. Iowa, DAVID WALKER, aged 45 years and 13 days. His death was caused by a needle which was in his The occusion was improved by brethren food. The occasion was improved by brethren J. S. Hauger and H. Goughnour, from Rev 3: 20.

Died in the same place (time of death not given) JOSEPH WILSON PHILIPY, son of Simon Wilson, aged 10 months and 3 days. Funeral services by the brethren named in the preceding notice.

Died in the same place, Dec. 21, JOEL LICHTY, son of John J. LICHTY, aged 34 years and 9 months. The deceased enlisted in the United States service, and died from a wound. The funeral service was performed by brethren J. S. Hauger and William Murray, from 1 Peter 1: 24, 25.

Died in Bond co. church. Ils. May 14. our well beloved sister, LAVINA HECKMAN, aged 33 years, 6 months and 12 days. Disease, consumption, which she bore with christian fortitude, having a strong desire to leave this world of woe. Two days before she fell asleep in Christ she requested the elders of the church to anoint her in the name of the Lord. Funeral services by brethren Wm. Ealam and John JONATHN KESSLER Metzger.

Companion please copy the above notice.

Died in the James Creek branch, Huntington co., Pa., Sep. 12th 1864, LIZZIE, daughter of br. David H. and sister Snsan Brumbaugh. aged 3 years, 5 months and 5 days. Funeral Service by Elder Isaac Brnmbaugh. Also May elder AMOS COWELL, in the 61st year of bis 29, little Johnny, only son of the above parents, ago. agod 1 years and 7 days. Funeral service by J. W. Brumbangh of Clover Creek.

H. B. BRUMBAUGH.

Died in the Mohiccon church, Waye co. O. brother DAVID GARVER, aged 69 years, 4 months and 5 days. His complaint was ty-phoid fever. He was only 7 days siek. He was a faithful brother for many years, and left many friends to mourn their loss. Funeral services by the brethren. JACOB GARVER.

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The Heart of Man and the Wander ing Soul, in English, are out of print. Of the latter we had a few on hand still, but they are now all gone. We have a few orders on hand for the former. Those that have ordered them and paid will please say what we shall do with he money.

Prospectus

Of the

Gospel-Visitor,

FOR THE YEAR 1865, Vol. XV.

Our publication has been fourteen years before the Brotherhood and the world. And the editor's propose to continue the work if the Lord seems to will it so, and prospers it. And we offer a

new volume of the Gospel Visitor to our Brethren and to the public, and especially to all who love the Truth, and a Christian literature. We do not simply offer it to such, but respectfully solicit their patronage. The character of the Visitor is generally known throughout the Brotherhood, and we are happy in the reception of the testimony from which we learn it has obtained the general approbation of the brethren who have been readers of it.

Our objects are two fold. First, the promotion of the union, the purity, the edification, and the efficiency of the church. Secondly, to become an humble auxiliary to the Church in its work for reforming the world, and for spreading the blessings of Christianity. These objects are surely commendable, and in our labors to promote them, we hope we shall not fail to have the general co-operation of the brethren, and friends of a pure Christianity.

Each number of the Gospel Visitor will contain 32 pages double columns, neatly printed on good paper, stitched and put up in printed colored covers, and mailed to subscribers regularly about the first of each month at the following

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In publishing this prospectus, we appeal to our brethren and sisters, and to all our friends, for their aid to extend the circulation of the Visitor, and to obtain subscribers for the new Volume. We appreciate past favors, and are thankful for them, and hope to have them. Please respond to our request at an early day as it is very desirable that we hear from our subscribers before the first of December.

HENRY KURTZ. JAMES QUINTER.

Columbiana. Columbiana co., O. October, 1864.



GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ AND JAMES QUINTER.

VOL. XV, AUGUST, 1865, NO. 8.

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BY JAMES QUINTER AND HENRY J. KURTZ.





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THE GOSPEL - VISITOR.

Vol. XV.

AUGUST, 1865.

No. 8.

THE CHURCH CONSISTS.

"Entice him, and see where great strength lieth." Such was the language of the Philistines to Delilah in relation to Samson. They knew not where his strength lay, but as they wished to rob him of it that they might overcome him, its locality became an important object with them. Perhaps he was not certain himself where it was. It has always been an important object with the enemies of Christians as well as with those of Samson, to ascertain wherein their power lay, the purpose of both being the same, "Some trust in chariots, those of Samson, have not always and resolution of Christians.

IN WHAT THE STRENGTH OF power, if not altogether destroy it. But so effectually did Paul make his every thing that befell him answer his purposes, that the very chains with which his hands were manacled, imparted power to his character. For when he held up to view his hands with the chains upon them and exclaimed, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds," who can doubt but the sight had a powerful effect upon those who were before him?

namely, this, the rendering power-some in horses: but we will rememless those whom they feared. And ber the name of the Lord our God.' the enemics of Christians, like Ps. 20: 7. Such is the profession understood wherein their great strength of ancient nations was power lay, nor acted the most their horses and chariots, because wisely in arresting that power in these consisted their military When the magistrates at Philippi strength. The strength of the poarrested Paul and Silas and made litical nations of the earth still contheir feet fast in the stocks, supposing sists in their armics and navies. by that course to suppress their These are their defenses and hopes power, they were greatly disap in the day of danger and battle. pointed. Their power was rather It has also been said in relation to increased than diminished. They our own nation especially, that our had power as princes to prevail strength consists in the intelligence with God in prayer, and they did of the people. And in harmony prevail, and wonderful results fol with this sentiment is the adage we lowed. But of the particular na meet with so frequently, that ture of that power the magistrates "knowledge is power." That there were ignorant, for they thought is great strength in a veteran army that imprisonment and stripes of well-disciplined soldiers, cannot would suppress it. On another oc be denied, since such an army has casion when the enemies of Paul frequently accomplished great exput the chains upon his hands, they ploits and gained great victories. expected at least, to curtail his And that "knowledge is power" is

Gosp. VIS. VOL. XV.

likewise susceptible of satisfactory go up to Jerusalem, which is in proof. But there is a power far Judah, and build the house of the greater than those alluded to, and capable of performing more wonderful and astonishing achievements. And that is the supernatural power of God communicated to his people through the gospel, or the system of Christianity. Hence we read of the remarkable success, and strange doings of the first Christians in the following words: "And fear came upon every soul: and many wonders and signs were done by the apostles." Acts 2: 43; "And with great power gave the apostles witness of the resurrection of the Lord Jesus." Acts 4: 33.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6. This seems to imply that what God was about to do, he would not do by human might or power, but by his own Spirit. It is true, what is done by the Spirit of God is done by might and power, but it is not done by that visible force which characterizes efforts made by human power only. This passage seems to have reference to the manner in which God brought his people out of Babylon. He did not bring them out by that visible manifestation of power like he brought them out of Egypt But it is said the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath the blessings we pray for. Hence, charged me to build him a house at said the Savior to the blind men, Jerusalem, which is in Judah. Who "according to your faith be it unto is there among you of all his people, you." Matt. 9: 29. Then as the

Lord God of Israel, (he is the God,) which is in Jerusalem. Ezra 1:1 -3. We see from the above language that it was by his Spirit the Lord stirred up Cyrus to issue the proclamation for building the temple at Jernsalem, and to encourage the Jews to return to Jerusalem to perform the work. Hence it is said, "not by might nor by power, but by my Spirit, saith the Lord of hosts."

The power of the Christian consists in the holiness of his life, manifesting itself, and putting forth its strength, through the instrumentality of heavenly truth. Or, it is the divine nature which he possesses upon being born again "of the incorruptible seed, the word of God, which liveth and abideth for ever." As the "gospel is the power of God unto salvation to every one that believeth," those who are born of that gospel, or that incorruptible seed, will possess power. The power of the Christian is likewise attributed to the Holy Spirit. And that Spirit is said by Paul not to be a "spirit of fear but of power, and of love, and of a sound mind." 1 Tim. 1: 7. And the Savior said to the disciples, "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. It is said of Stephen, that he was "full of faith and power. Acts 6:8. Here power is connected with faith. For in proportion to the faith we exercise in prayer, we shall receive his God be with him, and let him power of the Christian has some-

thing to do with prayer, with faith, and sanetified by the Lord, with the Holy Spirit, and with the been made to add to the spiritual word, we understand it to result strength of Christians. from his holy or christian character -"the new man which after God is jans results from their holiness, and created in righteousness." Eph. 4:24. This seems to agree with Panl's prayer for the brethren at in life, there must be harmony be-Ephesus, in which he uses the following language: "that he would practice if he would be strong. In grant you, according to the riches other words, he must be consistent. of his glory, to be strengthened with And where there is consistency might by his Spirit in the inner man. the ehristian, is his strong hold, or eitadel.

"High walls and huge the body may confine, And iron grates obstruct the prisoner's gaze, And massive bolts may baffle his design,

And vigilant keepers watch his devious ways: Yet scorns the immortal mind this base control! No chains can bind it, and no cell enclose: Swifter than light it flies from pole to pole,

And in a flash from earth to heaven it goes." And often, while the Christian prisoner has been ineareerated in the cell, and bound with chains, he has by the moral or spiritual power which he has exerted, moved heaven, stirred earth, and alarmed the kingdom of darkness at the loss which it sustained by the success of his labors.

consists in the holiness of their he associates, in relation to Chriseharaeters, their enemies in attempt- tianity. ing to destroy their influence, have benevolence, truthfulness, humility, aeted much more wisely when they and his strict regard to duty, will, have attempted to allure Christians in some degree, be felt and acknowlfrom the path of duty, and thus di-edged. These will throw some minish their holiness, or when they light upon Christianity, and reveal have successfully attempted to eor- some of its beauties, although there rupt their doctrine than when they may be much darkness and moral have inflieted some bodily punish- blindness in the world. ment upon them, or imprisoned Dear Christian brethren, been the case, that bodily suffering the consideration of holiness and

Then as the strength of Christas holiness is the result of holy principles practically carried out tween a Christian's principles and wanting in a Christian, he will have Eph. 3: 16. The holiness then of power neither with God nor with men. "If I regard iniquity in my heart," says David, "the Lord will not hear me." And how often have the prayers and exhortations of professed Christians been treated with contempt, and made sport of, because those who offered the prayers and gave the exhortations, failed greatly in manifesting to the world a life in harmony with their prayers and exhortations. The proverb, "Physician, heal thyself." is applicable to such, and where this is the ease, their power is greatly diminished.

The power of a consistent Christian's life will not be likely to fail altogether in making a favorable As the strength of Christians impression upon those with whom His honesty,

It has not untrequently would eall your special attention to and confinement have been blessed consistency as elements of power in the church of Christ. We have not, peet, and instead of being admired, denominations possess, to make our believing is nothing pure." influence of numbers which some others possess. And our doctrine of non-resistance, and non-conformity to the world, with other unpopular doctrines which we hold, prevent us from possessing the prestige or charm of popularity. Neither have we the power of an educated ministry or of general literature to rely on for success to our cause. These and other means of a similar character, which are successfully used by other denominations for increasing their numbers, we do not expect to derive much advantage from. Our reliance is chiefly upon the power of the word of the Lord accompanied by a Christian life in the members of our community. These have hitherto done wonders in the world, and they will still accomplish much. Our brethren have been successful, and their success, in general, has been owing to the truthfulness of their principles, and their Christian de-Where there is any thing like a general acquaintance is the unity of the church. with the Christian Scriptures, and any respect for the Christian character inculcated therein, when the simple truth of the gospel is preached, it will be recognized, and where a Christian life is exhibited, it will be appreciated. When, however, an ignorance of, and an inveterate hatred to the truth exist, as was the case with the Jews, the beantiful truths of Christianity as exand the beautiful life exhibited by those divisions will differ among

we claim not, neither do we need they may be hated and opposed. the advantages which some other "Unto them that are defiled and unlabors successful. We have not the for the honor of humanity, we may hope that this state of judicial blindness or hardness of heart, does not to any great extent prevail, and that there is a readiness on the part of a considerable number of people at least, to recognize the truth, and to appreciate, in some degree, the beauty and excellency of Christian character of the type of primitive or apostolical times. Morgan Edwards, minister and historian of the Baptist church, once remarked to Elhanan Winchester concerning the Brethren "God always will have a visible people on earth; and these arc his people at present, above any other in the world." This was an honorable acknowledgement by a member of another community. And we are glad to know that this writer would concede to our fraternity a nearer approach to the primitive church than he would claim for his own.

There is another important element of power in the church which should not be overlooked, and that this the Savior prayed when he said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The unity of the church is also frequently inculcated in the apostolic writings. And the propriety of this union in the church of Christ must be apparent to every reflecting and intelligent mind. "In union there is strength," while pounded even by Jesus himself, in divisions there is weakness, for him, will fail to awaken any rest themselves, and the strength and

time will thus be expended with with nothing but the word of God one another, which ought to be husbanded and used against the common enemy. Such has been the case with the divisions among pro-If the labor fessing Christians. which has been performed in disdifferences of doctrine which have prevailed in the various divisions of Christians, had been performed for the advancement of the cause of Christianity in the world, what an amount of good would have been done that has not been done!

If there would be a proper Christian union among believers, such as Jesus prayed for, and every one would do his part in all the duties and labors which devolve upon the church, and all the members be "perfectly joined together in the same mind and in the same judgment," 1 Cor. 1: 10, "how should one chase a thousand, and two put ten thousand to flight." Dcut. 32: 30.

It was not great numbers, or popularity, or great wealth, or an educated ministry, or the general intelligence of the members generally, or imposing forms and eeremonies, that gave such wonderful power to the first believers. However useful some of these might be. "sanctified by the word of God and prayer," they did not possess them. It was their simple faith in the divine truth of the gospel, practically carried out, and resulting in a divine life. And in this divine life there was divine strength. It was these elements that formed the early Christian character, which gave to the primitive church such great Without the various orsuccess.

as the means to be applied, accompanied by that holiness of life, and simplicity of manners, and prayer and faith, which characterized the first Christians, "they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Mark 16: 20. And the spread of Christianity was rapid, and its success glorious.

Let us then, dcar brethren, cultivate faith, prayer, holiness of life, and unity, and all the elements of spiritual power, that like Jacob, we may be princes, and have power with God and with men to prevail. And though some of the enemies of our holy cause have not manifested the most wisdom in their attempts to suppress that cause by persecuting and imprisoning Christians, others have shown more by seeking to retard the growth of Christian character, to corrupt their principles and doetrine, and by sowing "discord among brethren" and dividing the church. Against these temptations, let us watch with sleepless vigilance, and remember that Samson was robbed of his power when reposing in the lap of Delilah, and that Bunyan's Christian lost his roll, and with his roll, time, and peace of mind, by sleeping in one of the inviting bowers which he met with on his journey.

J. Q.

For the Visitor.

Traits of a Christian Character as Exhibited by the Apostles and Early Christians.

Inasmuch as the believer in Christ ganizations of modern times, and at the introduction of baptism, has

solemnly renounced all fellowship not an empty form, but the exwith the kingdom of this world, the pression of Christian feeling." Nedevil and all his pomp, and has at- ander. This was an agreement tached himself to another kingdom. which is not of this world, he loses his citizenship of the former, and becomes a citizen of the latter. The conduct of such a character is love one to another." closely observed by the world, and justly too, whether it will accord with the principles he avows, and whether consistent with his solemn promise. And O! would to God that the jewel of consistency were displayed by every one that names the name of Christ, we would not hear so many objections to Christianity. But the way many profes- just." Because the Christian is sors act, there is hardly any difference recognizable between him and the world.

That which our Lord himself, in his last interview with his disciples, described as a test by which his disciples might always be distinguished-as a mark of their fellowship with Him and the Father in heaven; the mark of his glory the main purposes for which the precisely this constituted a prom- public worship was instituted. the world themselves of the first of a Christian is filled with the love

with the Savior's expression upon obedience to his new commandment, "By this shall all men know that you are my disciples, if ye have

This God-like principle, love, when it takes root in the Christian's heart, stimulates him, not only to love, and to do acts of kindness and charity to his brother, but also to all men, even to his enemies, "for the Lord maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the uncommanded to be perfect, even as our Father which is in heaven perfect."

The care of providing for the support and maintenance of the poor, the sick, the old, of widows and orphans, and of those in prison on account of their faith, devolves on the whole church. This is one of dwelling in the midst of them, - collections of voluntary contribunamely, their love to one another, tions in the assembly convened for inent mark, plain and striking to 1 Cor. 16: 1-20. When the heart Christian fellowship. The names of God, he gives freely and liberally "brother" and "sister" which the too, because brotherly affection Christians gave to each other were will prompt him to do it with alacno names without meaning. "The rity. Cyprian of Carthage writes, fraternal kiss, with which every "Who ought not to feel pained, one, after being baptized, was re- who ought not to look on the disceived into the community by the tress of his brother as his own?" Christians into whose immediate when the apostle Paul tells us, "if fellowship he entered, which the one member suffer, all the members members bestowed on each other suffer with it." "Who is weak and just before the celebration of the I am not weak," and again, "Know communion, and with which every ve not that ye are the temple of Christian saluted his brother, though God, and that the Spirit of God he never saw him before,—this was dwelleth in you?" We must be

reminded here, if charity alone were spoken from the soul of every bemembers, that it is the temple of God which suffers, and that it does not become us by delay, and in neglect of our own distress, to let that temple to remain long in suffering. Whether each one of us is ready to do for the other, what in like circumstances he would wish to have done to himself, is a matter we should ail duly consider.

Love to God and love towards our fellow men, cause Christians to respect the laws of the country, to honor magistrates, and respect temporal governments, pay tributes, as Paul commands, "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." In this sense, Justin Martyr says, "Tribute and custom we seek uniformly before all others to pay over to your appointed officers, as we have been taught to do by our Master." Matt. 22: 21, 1 Apol. 11. He continues," Therefore we pray to God alone, but you we cheerfully serve in all other things, since we acknowledge you as rulers of men." The same spirit of Christianity which inculcated obedience to man for the sake of God should be obeyed rather than man, that every consideration must be sacrificed. property and life despised in all cases where human authority demanded an obedience contrary to the laws and ordinances of God.

For the laws of God are paramount to all human laws. However, a question may arise can a Christian properly hold any civil or

not enough to impel us to aid our liever. "To be a Christian is not one thing here and another there." "There is one gospel and one Jesus. who will deny all them that deny Him, and confess them that confess God." "With him the believing citizen is a soldier of the Lord, and the soldier owes the same duties to the faith as a citizen."

Again, he says, "Thou art bound, as a christian to follow thy Lord's example." If he exercised his right of authority over none, not even his own disciples, for whom he performed the most menial service; if finally conscious of his own Royal dignity, he refuseth to become a king, he gave his disciples the most perfect example to shun all that is lofty and great in earthly power and dignity. For who was better entitled to use these things than the Son of God? What fasces, and how many of them must have gone before Him? What purple flowed from his soul? What gold gleamed from his brow?—Had he not judged that the glory of this world was alien to himself and his! What he rejected therefore he condemned. The Christian is positively forbidden to use the sword and to avenge himself in any case whatever; which shows to a demonstration that he cannot hold an office under the temporal government, for he is sworn to the Constitution, and must use the sword in defense of the same when necessary. beareth not the sword in vain, for he is a minister of God, a revenger to execute wrath upon him that doeth evil." Hence it is plain, that when a follower of Jesus consents military office? On this part Ter- to hold an office, he denies his holy tullian's remarks were assuredly calling as a Christian, and is no

longer a citizen of Christ's kingdom; allowed to hold any office, nor to but belongs again to the world under which he serves.

Forasmuch then, as it is incompatible with the calling of a Christian to hold a civil office in the kingdom of this world, so it is in like he renounces his allegiance to the manner also inconsistent for one to exercise the right of suffrage in casting his vote, in order to put in office those whose duty it is to subdue disorder by force. If he takes an active part in the election of rulers, who must use the sword and execute wrath upon him who does evil, then he is justly authorized to call upon him to assist in doing so, and where is his plea of conscientiousness in such a case? How can he excuse himself from doing so? since he has virtually denied his holy calling, and lost his citizenship in the kingdom of Christ; because he turned back to the beggarly elements of the world, to fellowship with the unfruitful works of darkness.

The Christian is a stranger, a pilgrim, a traveler to another world. This is not his home, he seeks one in heaven. Like Abraham, "for he looked for a city which hath foundations, whose builder and maker is God." Here are two kingdoms, the kingdom of this world, and the kingdom of Christ; these differ as light from darkness. How can one belong to two kingdoms so vastly different, when one cannot be a citizen of two different governments at the same time, though both belong to the world. For instance, if a citizen, of the United States goes to England to live there for a while, he enjoys the protection of that government, provided he is subject to their laws; but he is not

exercise his right of suffrage, neither is he required to become a soldier in order to fight for their country, because he is considered a stranger, a citizen of another country, until United States, and swears allegiance to England, then he erjoys a full citizenship, can hold office, use the right of suffrage, and is required to fight for the country. Even so a Christian who belongs to Christ's kingdom. He lives a short time in the world, the government will protect him, provided he docs not violate its laws; but he is a stranger, a traveler to another country, consequently, he cannot with propriety be a ruler, nor vote, neither fight in the kingdom which he renounced; because he is no citizen of that kingdom; but so soon he uses either of these privileges he descends from the platform of Christ, and virtually denies his citizenship in Christ's kingdom. That a Christian cannot fight as a soldier is so plainly expressed by the Savior's words to Peter, Matt. 26:52. "Put up again thy sword into his place, for all they that take the sword shall perish with the sword."

Maximilian, in the latter part of the third century was brought before the pro-consul, as a proper subject for military duty, said, what is wrong, "I cannot do Christian," pro-consul not noticing his confession, ordered him to take the badge of service and be a soldier. The young man replied, "I shall take no badge, I wear already the badge of Christ my God." Thus he refused and died a martyr.

To be continued.

LEONARD FURRY.

New Enterprise, Pa.

THE FIRST PRAYER MEETING.

Let us transfer ourselves, through time, to the year thirty-three of the Christian era, and through space, to Jerusalem, a city renowned in both sacred and secular history. We are there on the day of our Lord's ascension, the fortieth after his resurrection. It is a bright day in early summer. The city is unusually quiet, for the multitude that were here at the Passover have returned to their homes, and will not again throng the streets till the feast of Pentecost, ten days hence. "The mountains round about Jerusalem," terraced with vineyards, and dotted with orchards of the a picturesque panorama. The sun, high up in the heavens, pours his fervors upon hill and valley. The heat is oppressive, and we covet the free atmosphere and the genial shade of suburban retreats. From the house roof we see the temple. lifting high its gilded dome and its many turrets, and we long to go around it, and enter it as far as we may, and study its architecture. Other places we wish to visit, as the pool Bethesda, and Pilate's palace within the walls, and Gethsemane, and Calvary, and Joseph's tomb, "the place where the Lord lay," without the gates; yes, and more remote spots of special interest, as Bethlehem, and the Jordan, and Bethany, and Emmaus.

From our place of observation, we have a full view of the western slope of the Mount of Olives. As we look in that direction, we see elevpath that leads over the hill from for solace and communion.

by the way," and enter the city by the north-easter gate. Soon we see them in the street below us, that leads along the western side of the temple area directly toward Zion. We are interested in their appearance; they seem to be profoundly affected by something they have witnessed, and, with hurricd step are hastening to convey to others the intelligence. We descend and follow them, till they come to a private residence, where they know that their presence is ever acceptable, and where they have often been with One who is not now with them. The house is in a narrow. retired street, away from the marts olive and the pomegranate, present of business, the thoroughfares of fashion, and the mansions of aristocraey. We pass, after the heated and dusty travelers, into a quadrangular court, and then along a corridor, and up a winding staircase into "an upper room" that has often been the gathering-place of the meek and lowly. It appears to us more cheerless than attractive. The windows are unglazed, the floor is uncarpeted, the seats are of the rudest form. There we find a number of persons, both men and women, as if waiting for the arrival of others. and we soon discover that the eleven are the expected comers. But a few words are exchanged before we understand the whole matter. The little company are collected, under new and interesting circumstances. for Christian worship. Their Lord and Master has withdrawn from them bodily, and returned to heaven. They are met without him: en men slowly descending by the they are thrown upon one another Bethany. Passing not far from are about to engage in social devo-Gethsemane, they cross "the brook tion; they need it for consolation

and spiritual refreshment. No six weeks, Providence has conductpriest is present with his vestments ed them, are not forgotten. Their and censer; and if there were, this nerves, ordinarily hardy and insusis not the place for him to officiate. No one seems to have the precedence. Their whole appearance indicates lowliness of condition. men are mostly fishermen from Galilee, and the women are of the same gradation of society. None of those who were secretly the friends of liance, they are now exceedingly their Master are present. Not one would point him out as a fitting leader. They do not appear as if, by any means, they could ever make a noise in the world, or do anything that would provoke even the contempt of their superiors. be collected. What ends do they propose by this meeting?

As we observe their countenances, deeply graven with significant lines, we perceive the indications of anxiety. Some burden is evidently resting upon every heart. They have come together under the influ-knows them not, and cares as little ence of strong affinities. Kindred for them as he cared for their Lord. trials, exposures, affections, sorrows, The Sanhedrim do not imagine that, hopes, have made them intimate, having lost their Leader by public friendly, mutually sympathizing execution, they will be likely to They must be a society by them- rally and attempt any organized selves, or stand alone in their in-movement. Their danger therefore, dividuality, unbefriended, having so long as they meet secretly, is not no associates. Only to one another, great. Yet they are not wholly at in guarded words and subdued case. Every foot-tall, every sound, tones, can they speak without re- in the court or in the street, causes serve. They are under a common them to listen, and awakens solicipressure: they have common griefs tude. Their minds are unsettled, and apprehensions, common remem-confused. The past is crowded brances and anticipations. Every- with conflicting recollections; the thing outward and inward conduces future is impenetrably obscure. to their union. They are not per- We do not wonder at their tenderfeetly calm. The varied, exciting ness and solemnity. scenes through which, in the last The eleven disciples-alas! the

ceptible, have been rendered especially sensitive by the rapid succession of strange events, some very depressing, some very elevating, all unexpected and surprising. Whatever may at times have been their boldness, fearlessness, self-retimid and apprehensive. A little has the degree of cultivation that flock, weak and unprotected, they are an outeast fraction of the social mass, crushed by a mountain of reproach. Identified with Him whose name and cause have been publicly branded as superlatively infamous, they are little less than pro-A more unpromising convention of claimed outlaws, and but for their embryo reformers could not easily insignificance, would be hunted to the death, as was their Master. Were it known that they are assembled as the followers of Christ, they would soon have priest and elder and seribe and soldier down upon them. But they are not feared, they are hardly suspected. Pilate

twelfth is missing!—have, as we he has ascended, they have mingled of Olives, that part which overlooks the reach of harm; sorrowing that weeping Their hearts palpitate with strong structive counsel, his wise leaderexcitement. They have had a tender, parting interview with their he would send "another comforter," Lord. They have heard from his lips a great command and a great render them important service; promise. They have seen him ascend; they have gazed after him, promise they have not yet entered. and, with strained vision, taken their farewell look as the cloud "received him out of their sight." For light may arise out of obscurity;

saw, just come in from the Mount feelings; rejoicing that he is out of Their eyes are red with they have lost his personal presand earnest looking, ence, his endeared society, his inship. They remember that he said who should supply his place, and but into the full purport of that The denser shades are removed; Providence has shown them how their prolonged looking they have but as yet they see nothing clearly; been gently rebuked by messengers all is misty and indefinite. He has from heaven, and assured that their charged them to do a certain work, departed Friend should come again and promised to give them success: according to his promise. Since but when, or where, or how to bethey came in, they have related the gin, they do not know. He comfacts with as much of order and manded, "Tarry ye in Jerusalem minuteness as their agitation would until ye be endued with power from permit. All are affected with a pro- on high." He promised, "And ye found interest. There is much that shall receive power after that the they do not understand, and many Holy Ghost is come upon you; and questions are asked. They remem- ye shall be witnesses unto me, both ber intimations of future develop- in Jerusalem, and in all Judea, and ments; but their faith has never in Samaria, and unto the uttermost half embraced them. When their part of the earth." These words Master died, and was sleeping in are floating in their minds, and putthe tomb, they gave up all as lost. ting them upon the stretch of inqui-They had thought that he was the ry; but their meaning is not fully promised one "who should have re-apprehended. The command they deemed Israel;" but his death had can obey; they can remain in Jerudarkened that prospect. When he salem rather than return to Galilee; rose and demonstrated to them "by but what is that "power from on many infallible signs," his identity, high" for which they are to wait? they were as much surprised as What are they to understand by they were gladdened; for, though the coming of the Holy Ghost upon he had plainly foretold, they had them? A wide field is assigned not really expected, the event them for a certain service. What Some of them went to the sepulchre is that service in either form or deon the morning of the third day, sign? What is it to be Christ's not to see if he had risen, but to witnesses in such a field, embracing embalm his body for permanent first the city where they are, then preservation and repose. Now that the surrounding country, then the

adjoining province, then the entire ings are dark; their courage is feeworld? Here are problems of mag-ble; they are in suspense, not nitude, and, in their present state knowing what to do. They seem of mind, difficult of solution. They confer together upon these subjects, be sealed, too solid to be broken. but no one seems to have any definite ideas; no one proproses a plan of action. They perceive no door in earth;" but he has left them, open for a commencement of operations. They remember that their Lord gave them a broad commission, "Go ye into all the world and preach the gospel to every creature," and they are at no loss respecting what he meant by preach. ing, for he had set them the example, and some of them had known something of the work by personal experience. But the order of procedure was specified. "Beginning at Jerusalem;"-that was a special command. How to obey it taught them to pray, he has assured they knew not. Were they required to go to Egypt, or to Asia Minor, or even to Rome, and begin, they would be off to morrow with befitting their present condition as heart and hope. But to commence prayer? in Jerusalem, the headquarters of No sooner is it proposed than all opposition; to vindicate their Mas-concur, and immediately all are upter's claims where the prejudice on their knees. If now we listen, against him is the strongest, and we shall hear prayer that is prayer; the hatred of his name the most not the mumblings of a form, but virulent: to declare his innocence the expression of felt want. Situato the very people whose hands are ted as these persons are, shut up as vet red with his blood; to attest to we see them, to this one resource, his resurrection in face of the belief we are not surprised that they are that they have stolen his body from "of one accord" in the servicethe tomb; to say that he has ascen- agreed as touching the thing which ded to heaven, whence he will re- they ask. We have in them a specturn to be king of the world; to ex- imen of true social devotion. Their hibit him as the one, the only, the necessity is one; their source of all-sufficient Savior of men-how supply is one; their hearts beat in can they do all this? They regard unison before the merey-seat; the the obstacles as insurmountable. petitions presented by one bear the They feel their own weakness as they signatures of all; they are unaninever before felt it. Their hearts mously in full sympathy with their are tender; but their understand-object and with one another- They

walled in by difficulties too high to True, their Lord has said, "All power is given unto me in heaven and and their feeling is one of desolation. In what direction shall they look for relief? Discussion kindles no light; they have no counsellor; they have no wisdom of their own. If help shall come, it must be from above.

Imperfect, fragmentary as is their faith, they believe in prayer. Old Testament Seriptures teach abundantly the suitableness and the efficaey of prayer. They have often heard their Master pray; he has them that whatsoever they should ask in his name, it should be done for them by his Father. What is so

need light, and all as one ask for light.

These are holy hours; this is an oratory such as the world has never seen. Jerusalem is ignorant of the power that is here getting hold of the throne—a power that will yet shake this metropolis of pride and unbelief.

timent of something more and bet-profitable, &e." right point and in the right way.

Let us now come back to our homes and to the nineteenth eentury, and look at what Christianity has become and has done. There, in that small upper room, we have seen the rudimental Church, consisting of a few individuals unorganized, feeble, hated, strengthless. What could they do? They had no learning, no property, no influence. They were shut up to one course. They availed themselves of the one means to which they were restrieted, and, as we shall repeat our visits, we may see wonderful results from that simplest of all agencies, a primitive prayer meeting. In that which we have seen, the first of the kind, we see eradled the infant eause of Christ. There is the earliest development of Church Life, the bursting germ of that en- them encouragement, as terprise, which will soon expand into largely comprehensive results. How instructive the lesson!

BARON STOW.

For the Visitor. "Make to yourselves friends of the Mammon of unrighteousness."

Luke 16: 9.

Dear Brethren: I hope you will exeuse me for sending a communication for the columns of the G. V. as it is a favorable medium through which to place our views of the gospel before the brotherhood and our The shades of evening come over friends generally. I am prompted them wearied with excitement, and, by a desire for the welfare of my agreeing to meet again, they em- soul, and the souls of my fellow bebrace, speak words of cheer, and ings, and by a request published in separate for the night. We have the G. V. present Volume, page 188. seen the beginning of the First We are aware "all Scripture is giv-Prayer Meeting; we have a present en by inspiration of God and is Always, since I ter. These people, we are sure, first turned my face Zionward, this have commenced their work at the scripture has been very interesting to me: and I believe that my views will be a great satisfaction to many of our brethren, and will have a powerful tendency to remove an obstacle out of the way, which keeps many persons from embracing the religion of Jesus Christ, especially such as eonsider the yoke of Christ hard, and his burden heavy, which is not the ease. The yoke and the burden of the world cumber their votaries far more than the former. I wish to be brief. I will therefore approach the subject.

> The Savior here addresses his diseiple, he takes a physical occurrence to explain a physical matter; they had been faithful to his eause, and they left all and followed him. Their Lord and Master here being moved by love and eompassion towards them, feels inclined to give their temporal matters. must bear in mind, he reminds them, "Ye cannot serve God and mammon."

Dear reader, we infer from serip-ness matters. You are poor, "if ture, that man is inclined to be at any would not work, neither should extremes either one way or the he eat." 2 Thess. 3: 10. You can multitude of going to extremes ment by the Brethren, in that you with John the forerunner and him- will "fail," and do you be faithful in self, Matt. 11: 18, 19. Just as em- your trade or vocation, that you phatically as we are taught we may gain the friendship of the bueannot serve God and mammon, at siness world, as far as your occupathe same time, so are we taught to tion is concerned. The business provide for our own house, 1 Tim. community of this world is as ever-5:8. Then we conclude that as lasting as the hills, and the mountthe disciples of the Lord Jesus ains or as the present state of this Christ; we must always be faithful earth. Then if you labor for them servants in all our actions and as they wish you to do, and put dealings. Every thing that we do, them under the most favorable admust concur with the light of the vantage to rear their structure, you Gospel, because it is a perfect law. will "make to yourselves friends of The reader will please to read the the mammon of unrighteousness." preceding part of the ehapter, "the It will not only affect the man than Lord commended the unjust stew- you work for, but the whole neigh ard because he had done wisely." borhood about you will admire you I do not consider that this steward as a business man in your occupa was a servant of the Lord, but tion. Do not be unequally voked here we see a great deal of wisdom together with unbelievers, but be displayed to devise a scheme that faithful in your business transac would prove to his individual ad-tions, and you will be looked at as vantage. The Savior cites his dis- a "peculiar" person as regards re ciples to the affair, and tells them ligion, but in your line of business "the children of this world are wiser the mammon of unrighteousness in their generation than the chil- will be your triend, and if you dren of light." "And I say unto should come in contact with Acquil you make to yourselves friends of la and Priseilla who are tent ma the mammon of unrighteousness, kers, and your craft is the same that when ye fail they may receive if circumstances will admit do you you into everlasting habitations." work with them. Their tents may

here addresses them, in my view, kingdom of this world, but that amounts to about the following: matters naught to you. "He that As the steward in his wieked ca- is faithful in that which is least, is reer devised such a wise plan to faithful also in much; and he that gain the friendship or approbation is unjust in the least, is unjust also of the business community, I will in much. If therefore ye have no from his scheme, and by eiting you been faithful in the unrighteous to the same, here lay down a rule mammon, who will commit to your in my church, for my followers to trust the true riches. And if you be governed by, as regards busi- have not been faithful in that which

The Savior accuses the not expect always to have employ-The injunction with which he likely be used by the soldiers in the I feel satisfied that you will try to do so, and if you use the economy miracle of the feeding of the multitude with the few small loaves and fragments, that none be lost" the "wish" of my beloved disciples will be accomplished in you, when he expressed himself thus, "that thou mayest prosper and be in health, even as thy soul prospereth." And if you thus comply with the import of this command, the "mammon of unrighteousness" will seem to accumulate with yon. Your wealth may have an evil tendency if you do not watch.

I have always directed you to meekness, lowliness, and humility, and you therefore now stand in in great danger. There are two extremes in the import of this subject. I have now cautioned you against the one and now I will reveal to you the other. The very "mamwill condemn you in eternity. ed after, they have erred from the not thou away," Matt. 5: 42. And the hire of the laborers who have to the gospel plan, your light will reaped down your fields, which is of shine so before men, that they may you kept back by fraud, crieth, &c." see your good works, and conse-James 5: 4. "There was a certain quently glorify God. It will aprich man, which was clothed in purple pear there is a reality in your reliand fine linen, and fared sumptuous - gion, and in this way your wealth ly every day;"-read the remaining will not condemn you, but by obpart of this chapter. I have eau- serving my gospel rule, you "make tioned you against extremes by the to yourselves friends of the mamwill, by the actions of the rich man reader, I have now revealed to you

is another man's, who shall give warn you against extremes on the you that which is your own. But other hand. This rich man did not apply his wealth in a right manner, his whole desire was to be "clothed that I taught you, shortly after the in purple and fine linen and to fare sumptuously every day. He lived uneoncerned about eternal matters. fishes, when I said, "Gather up' the He lived in this world as if he expected to live in it for ever. Money seemed to have been his whole theme. He had no regard for poor Lazarus, or any other poor man; his wealth seemed to be his God. By his own actions he made the "mammon of unrighteousness" his enemy, and by the inversion of the "Friends of the mammon of unrighteousness," he brought condemnation upon his soul. "But I, your Lord and Master, by the import of my command, teach you not to put your trust in uncertain riches; put your trust in God, ever looking to me." Do not deal too closely in worldly matters. "God loveth a cheerful giver." "But whose hath this world's goods, and seeth his brother have need, and shutteth up mon of unrighteousness' that is his bowels of compassion, from him, friendly to my cause, may be abused how dwelleth the love of God in by you, that the effects thereof him." 1 John 3: 17. Do not grasp too hard for worldly things. "Give "For the love of money is the root to him that asketh thee, and from of all evil: which while some covet- him that would borrow of thee, turn faith." 1 Tim. 6: 10. "Behold, if you apply your wealth according conduct of the steward, and now I mon of unrighteousness." Dear

my views, as they are unfolded to me from the Savior's command.

The dear youth, that looks into the church with dread, may see his impropriety. The member whose circumstances require him to engage in the business community of this world, may proceed, continuing faithfully under the banner of king Jesus. I do not mean the politicalcommunity. I have no gospel light whereby to recommend it The wealthy member handles and treats the "mammon of unrighteousness, or the lucre that has fallen into his charge in such a manner, that it will not condemn, but justify him in the day of judgment.

The Savior does not sav that we shall give money to those poor degraded persons that are infesting our country, "for the poor ye have always with you and you ean do them good if you will." But "refuse not to entertain strangers, &c." I refer the reader to G. V. present volume, page 93, to the beautiful illustration in the similitude of [a dream. And if we under all circumstances in this world, yield ourselves obedient to the light of the gospel, the "mammon of unrightcousness" or the "root of all evil" will not impede our progress upon the narrow path, but will befriend us on our journey, and will be "everlasting habitations" to our brotherhood in this world, and will have a friendly result in the world to come.

A. BEELMAN.

Dillsburg, Pa.

Better is a little with rightousness, than great revenues without right.

For the Gospel Visitor. On the Mode of Washing Feet.

To the Editors of the Gospel Visitor, and to all whom it may concern. Beloved in the Lord, and especially my dear brethren of the same faith in the Lord, and of the doctrine of the blessed Jesus brought down from heaven.

I find in reading the Gospel Visitor of April, 1865, an article relative to feet-washing. Permit me, dear brethren, as an old member in the German Baptist church, the mother church in Germantown, to say a word about the manner of washing feet.

As bro. Sayler undertakes to prove by his ancestry the manner of washing and wiping the saints feet, I now take up my pen for the first time, to write a few lines for publication, for the information of the church in common. If ancestry has any thing to do with the ordinance of washing and wiping the saints' feet, I think I may be safe in saying that what my eyes have seen, my heart is bound to believe. My ancestry extends back as far as 1708. At that date the church was organized in Germany. It consisted of eight persons, five males and three females, my great grand father and great grandmother being two of the number. After being formed into a church, they adopted the gospel of the Lord Jesus Christ for their rule and confession of faith, and by living out the blessed gospel, and in keeping all the commandments of the blessed Jesus, they soon became persecuted, and so severely that they must either abandon their faith, or leave their country. After suffering persecution for about nineteen years, they emigrated to North America in the year 1729. My grandfather Alexander Mack, when he came to this country, was about seventeen years old. If correctly informed by my mother, my grandfather became a member of the church at the age of twelve years.

My father and mother were both members of the mother church in Germantown. I remember well at the age of seven years, in the year 1793, being led by the hand of my father and mother to the love feast and communion, it being on a Sat urday evening. The ordinance of feet-washing arrested my attention, and particularly that of the brother being girded with a long towel, and after that he had washed the brother's feet, he wiped them with the towel wherewith he was girded, no one standing by to finish the work as some brethren contend for, and that has been the custom down to the present day in the mother church in Germantown. Who for one moment can doubt but that my grandfather, who was the presiding Elder at that time, received it directly from his father, who was the first Elder ever the German Baptist church had. Now for the positive commandment: "In the same night that the blessed Jesus was condemned to be crucified, "he riseth from supper, and laid aside his garment, and took a towel, and girded himself. After that he poureth water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." As the brethren are all acquainted with the whole passage I will write no more of it down, you will find the whole of it gospel by St. John.

Now my dear brethren, if the blessed Jesus in rising from the table, had taken two towels in place of one, and said to his most beloved disciple John, here my beloved, take this towel and gird yourself as you see I do, and after I have washed my disciples' feet you wipe them. Then the mode of one washing and another wiping would be according to the commandment.

Permit me now to relate a conversation that took place between brother Peter Keyser and brother John Righter on the mode of washing and wiping the saints' feet. Brother Keyser said, "I cannot tell why they altered the original way unless it was for the sake of convenience. You know, brother John, that in washing and wiping the saints' feet, the towel sometimes gets into the water, and perhaps that is one cause why it has been altered. But brother John let us hold to the commandment." conversation took place but a short time before the death of brother Keyser.

Dear brethren, I will ask one favor of all who may read this communication—compare it with brother Sayler's and especially with that of his ancestry and see if the brother has an unbroken line down to the origination of the mother church in America. If he has proved it, judge ye. I think I have proved positively that my ancestry extends down to the formation of the mother church in Germany. words more relative to my grandfather. He was born in Germany in the year 1712, being when coming to this country, about seventeen in the 13th chapter of our Lord's years old. He died in the year 1803, in the ninety-second year of

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his age. I was at his bedside when the church members living in the Christ we do strive to maintain, member at that time. and I hope will to the end.

ser and Charles Hubbs were both what I say." Elders in the mother church in One word more, my brethren, Germantown at the same time, and I have done. I do love the Brother Keyser continued faithful brotherhood. I do love the ordiunto his death. I washed and nanees of the Lord's House as eomwiped his feet frequently, and no manded by the great head of the doubt brother Keyser washed and church, Christ Jesus the Lord. I wiped my grandfather's feet, for he have informed you already that I loved him dearly. Brother Sayler have been brought up in the church brings up poor Charles Hubbs. All that I have to say is, that he was been a member of the church fiftya most interesting preacher. heard him preach frequently and he was admired by all that heard him. He purchased a farm in Montgomery county, Pa., near God. Amen. Norristown. There were some of Philadelphia, Pa. John Fox.

he departed this life. I was then in neighborhood at that time, and he my eighteenth year. Now, my soon gathered a small church todear brethren, I think I ought to gether, and soon erected a meeting know something of the old land- house for the worship of Almighty marks, and the ordinances of the God. They soon increased in nummother church. I am willing to ber. I remember the first love allow that some things have been feast and communion held in their laid aside, but the positive com- new meeting house. I was there mandments of the Lord Jesus with my mother. I was not a Charles Hubbs was the presiding Elder, Permit me to say one word rela- and the love feast and communion tive to the old landmarks that has was held in the same manner, and been put aside by the Yearly Con- also the washing and wiping of ference, which I think is of far the saints' feet. Charles Hubbs enmore consequence than that of who deavored to introduce the mode of shall wipe the saints' feet after they baptism by a single immersion, have been washed. I allude to the which soon brought on a disturblove feast and communion. Surely ance in the church. Soon after the it is a most proper time when breth- disturbance he sold out again and miren come together from far and grated to Pipe Creek ehurch, Marynear in conference, and before they land. How long he remained there separate from each other to have a I know not. Brother Sayler says love feast and communion. This "he set up for himself and dwindled to is one of the landmarks that ought nothing," and died in the "doleful never to have been laid aside. paths of infidelity." Now is the moth-Brother Sayler in speaking refers er church any more to blame for this to Charles Hubbs. Let it be re-than the church at Pipe Creek? "I membered that brother Peter Key- speak as unto wise men, judge ye

> from my youth. I am now almost seventy-nine years old, and have I three years nearly, and I am almost

Press on this subject. The expressions used, we fear, have also conveyed to many minds much more exalted ideas than the facts will warrant. We have recently read, and have had sent us for republication, accounts of the rebuilding of Jerusalem, the widening and beautifving of its streets, of a railroad to be built from Jaffa to Damaseus, via Jerusalem, with branches to Bethlehem, Hebron, Nazareth, &c., of carriages driven by steam to be put upon the new French road (the only proper road in all Syria) from Beirout to Damaseus, of great waterworks to be put up at Dog River to supply Beirout, of a harbor to be constructed at Jaffa at a cost of \$1,500,000, and of the establishment of great eotton factories, universities of learning, and printing presses at various points, of the knitting together of all sections of Syria by lines of telegraph, &c. &c. All this looks large upon paper, and is well fitted to entertain those whose eyes are towards that country, as well for its accomplished past as its predieted future; but there is not one item in all this parade but must be taken with great allowance, if people have any wish to get at the We left Palestine but a few months ago, having made a complete tour of the land, and spent days and weeks in its principal deavoring to procure a concession cities; we, therefore, profess to from the Sultan for this purpose." have a little acquaintance with the facts.

There are, indeed some new buildleon, on the site of the old church according of St. Ann, near St. Stephen's Gate. And as Jaffa is without a harbor

IMPROVEMENTS IN PALESTINE. | And it may be, that some rickety. Much is going the rounds of the ineumbrances of the cramped, narrow and filthy streets have recently been torn away by the Pasha's order. Outside the walls, westward, the Russians have also erected some fine substantial buildings, for the accommodation of their monks, schools, and pilgrims. But, as to any general renovation of the holy eity, there are no signs. Permits and promises from the Pasha are easily erough obtained; but neither Mahomedan, Jewish, or Christian enterprise and energy are vigorous enough there as yet to warrant any such assertions or hopes as those of a general renewal of that nest of discomfort, poverty, and dilapidation.

As to the proposed railroad, there were two applications for a Firman from Constantinople for it; the one by an English company, the other by a certain Dr. Zimpel. We are not sure, whether either, neither or both of these applications have been granted; or, if granted, that there is any reliable prospect of having either of the proposed plans soon carried into effect. As to Dr. Zimpel, Dr. Barclay says, "This very learned, excellent, and benevolent brother, albeit somewhat eccentric, whom I had the happiness of baptizing in the Jordan about twelve years ago, has been spending many months and much money, too, en-Some say he has succeeded in securing the Firman. But a much more vital element of the scheme ings being erected in Jerusalem; needs yet to be secured; to wit, among others, one by Louis Napo- some five or six millions of dollars, to his own estimate.

and Jerusalem almost destitute of roof, is not in a condition very raptrade, we anticipate some delay in the execution of these proposals.

A telegraph has, indeed, been established from Beiront to Nablus and Jaffa, and also between Beirout and Damascus. In some sections, also, cotton has been planted and grown, but the product has been small, and the means of manufacturing it into forms for use are of a very limited and primitive sort. Waterworks and steam earriages are mere fancies as yet in that country. Damascus has been watered from time immemorial by the natural flow of the "Abana" through it, but it will be after this when the waters of Lycus flow in the streets of Beirout, or when newspapers are distributed in the villages of Palestine. The Sultan, who refuses to allow wharves and landings to be built in Constantinople, though at no expense to him, is hardly the man to encourage the building of costly harbors and breakwaters for the benefit of his refractory Arabs.

But a still greater hindranee to improvements in Palestine, is the jealousy between the great European powers. Whoever holds Syria, including Palestine and Egypt, must inevitably control the East. Hence, one power looks upon the movements of the other, in that region, with suspicion, and plies itself to defeat every scheme of which it has not the control. the Holy Sepulchre, for example, is now almost roofless. but it eannot be repaired, because one party will not allow the other to do it, lest a claim should be set up of having more right to it than the rest. gress of nations to repair a church-still poorer, giving even "beyond

idly to improve. There must come revolutions first. Let France, however, have the control or dictatorship, and more than what are now but dreams, will be speedily made realities; but only then. while, the city of David, and Solomon, and the Temple, even the City of the Great King, continues to mourn under the foot of the alien .- The Prophetic Times.

THE LORD'S TENTH.

There is a common opinion existing in the minds of Christians, that though their expenditures for the support of their families should be suitably proportioned to their incomes, that which is devoted to the Lord's service may well be left to aeeident, or the convenience or impulse of the moment, when a call for benevolence is made.

Although it is true that in the New Testament we have no definite amount for God's treasury demanded, yet we are enjoined to give in proportion to our income. the first day of the week let every one of you lay by him in store, as God has prospered him." Here the duty of a definite appropriation is demanded. It does not, it is true, state whether a tenth, or fifth, or hundredth, is required; but let us look a moment at a few records of those early days, and see if any The Church of light may be gathered from them.

Zaecheus gave "one half his goods to the poor." The poor widow whom Christ commended gave in "all her living" to the treasury of the temple. We find the poor and afflieted ehurch of Macedonia "aboun-A country which requires a Con- ding in riches of liberality" to those

their power," and entreating that tenth to thee." Many have adopthe gift might be accepted. A ted and strictly followed this resowhole church sold their houses and lution, and one who has had a large lands, and gave away the proceeds.

Although we are not commanded to perform the same acts, yet the whole spirit of the Gospel teaches us to make self-denials for the advancement, of Christ's cause, and points towards a much larger liberality than was required in the old Jewish Church.

And what was the proportion required then for the Lord's service? From the highest to the humblest, every one was required by God to give one tenth of his increase to the tribe of Levi. Another tenth was required for the support of the regular feasts. Still another, every three years, for the poor, besides journeys to the temple, trespass offerings, and numerous other requirements, making in all not less than a fifth of the income.

How can any Christian, with the light of God's word illuminating the path of duty, be willing, or even dare, to give less than one tenth of all he receives to the Lord? "Shall a man rob God?" Yet how many are robbing him by withholding the tithes, the mere interest-money of the sums he has loaned to them! Ah! a breath of his power can scatter the ill-gotten possessions which are secured by such robbery. "The blessing of the Lord, it maketh rich." He who fails to honor God with the first-fruits of his increase,

shalt give me, I will surely give the behind.

acquaintance with the business as well as religions of the world, said he never knew an instance of one who did so failing in business, however great the commercial pressure. "There is that which scattereth, and yet increaseth." God never fails to give good measure, "pressed down and shaken together," for all that is given to his cause. Dr. Harris has truly said that "the most markcd interpositions and signal blessings of even earthly prosperity have attended the practice of Christian liberality in all ages." Said Baxter, who was noted for his charities: "The little I now possess was nearly all acquired at the time when I gave away most."

Let any one try the experiment, and watch the providences of God, and I doubt not that he will find the promises of prosperity to those who honor him with their substance fulfilled far beyond his largest expectations.

Selected.

The Family Circle.

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IT IS NOT IN VAIN.

One great trial and source of dcpression to a married woman, surrounded with a family of little children, is the small amount she can do. It seems literally, as will find his gold corrupted, and its month after month rolls by, as if "rust shall eat his flesh as it were she accomplished nothing." Life seems a blank, only filled up with The resolution of Jacob should be petty cares, that wear out, and written on the door-posts of every corrode, and canker the frail tene-Christian heart: "Of all that thou ment of the flesh, but leave no trace

thing, I could cheerfully bear all eatching at the buttons on your the burdens time brings to me!" is the desponding cry of many a mother; but, mother, look back on your own childhood, and then tell me if you do not live for something! Years ago, tired, hungry from out door play, who brought you the nice; swect bowl, brimming with milk, that tasted sweeter to "you than the rarest dish to the epicure? Who folded you in her arms, and rocked you to sleep as gently as the bee is rocked in its bed of roses? Who gave bright smiles and soft kisses when your heart was quivering with pain from the harsh, un- What if God had said, "He is a feeling words of some playmate? little thing, I will not mind about Whose soft step and light touch, his intellect!" Just look at your and whispered words of prayer, sweet baby laughing, cooing, forevdrove away the dark images of er touching some chord of hope and fear, that darkness to the child, is joy, and then clasp a soulless casket so often peopled with, and lit in your arms. His cheek is fair brightness in the belief of a protect- and delicately tinted, his hair golding, sleepless care over all? Who en as the sunbeams, but his poor fanned your fevered brow, and held little mouth and eyes! No answerthe pure, cooling draught that drip- ing smile, no grieved look, no wonped from the gray rocks in the dering glance but a vacant stare. woods, which you had dreamed of Think of watching and yearning so all night, to your lips, and talked for one look of intelligence, and pleasantly of heaven, when your when you catch your breath with little feet seemed almost ready to joy to think it is yours, have it end step into death's dark river, and in a smile of mere muscle, a contoryou shrank trembling back from tion of the lips. Oh! the disapthe hurrying waters? Who gave pointment! the death of a loved one you the pleasant memories of child-brings no sorrow like that! hood, that have stolen to your God, who said, "Lct there be hearts as gently as the dew to the light, and there was light," has flower, through the long; long great and stupendous things before years, and brought light and joy to him, but not a sparrow falls to the the darkest hour of your life? ground without his notice; and if a Name your price for these memo- bird is worthy of his care, need ries, and then I can tell you what mother complain that time, talents, God had said to your youngest, that and training of the little ones, who

"Oh! if I could only live for some- and rosy, dimpled, fat hand, who is dress, "He is a little thing; I will not mind about his sight." Think of those laughing, sparkling, "pretty, pretty eyes," as you have said a hundred times, as sightless orbs; never again turning to his little crib, to find him watching you from under the soft lace: never starting from sleep as he clasps his arms around your neck, and raising your head from the pillow to catch a view in the clear moonlight of his loving eyes; never again joying at the glimpses of baby's mind through the mind's windows.

you are accomplishing! What if strength must be given for comfort pet one, with soft, silken ringlets, each have a soul undying as eternity? Perhaps when time passes, ted until almost the whole house and those loved children go out was out of patience. He behaved from the maternal nest, and their as if his mother made him wear it hearts grow hard and callous in the on purpose to trouble him. Did battle of life, some-what you now she? Oh, no, no. think triffing, valueless-act may ory, that will permeate the hard crust that is closing around them, and leave it open to all kind, pure influences. We cannot see the end from the beginning, so let us trust him who can, and accept our work cheerfully, if it does debar us from entering into the achievement of what we are often tempted to think are the great deeds of life.

Bouth's Department.

THE IRON BOOT.

"There's poor Johnie Truman with his iron boot. I think it is real cruel in his mother making him wear it when he hates it."

Aniron boot! A boot with no qive to it must be terribly cramping. How hard to the soft flesh; how rigid to the flexible muscles! Can the joints turn, on their sockets? With an iron boot on, can a boy play? Can he run? It must be dragging work even to walk. Poor Johnie! Did his mother put it on for a punishment? Did she do it to fetter him, as Mr. Day does his horse to hinder him from running away?

"O mother," cries Johnie, "do take this iron boot off. It almost kills me. I don't care if I am lame. I don't care if my legs are crooked. joint. I don't care how I am when grew up to be a tall, handsome man, I grow up. All I want is this off with strong limbs and a firm tread. now;" and Johnie worried and fret- And what do you think he oftenest

The bones in the little boy's right come back to them as a sweet mem- foot and ankle were soft. The bones were bent and growing out of their proper proportions, when his mother consulted a physician, who put his foot into an iron boot. It was done to support the bones, and keep them in place, until they should grow strong and healthy as bones in general. But Johnie had no faith. He did not believe it would do any good. He was sure, he said, it was no use; and therefore, instead of trusting his mother and doctor, and trying to be patient, he kept complaining. "Why don't you pull it off, and let him take the consequences?" said a woman, quite worn out by Johnie's unreasonable conduct; "I would."

> His mother looked grieved; but with eyes of pitying affection she stroked her little boy's hair, and said, "I must act for the future good of my child. Johnie will one day thank me for it. If he would not dwell on it so, it would not be so hard to bear. Johnie has a great deal to make him good and happy in spite of his iron boot, and that won't last long."

Johnie hung down his head. He felt a little ashamed, for he well knew in how many thousand ways his mother tried to soothe and make him happy; and as for the boot it was only for his good.

This year of sorrow and discipline I don't care if my ankle is out of at length passed away, and Johnie said to his mother? "Mother, I | We learn from this that all nacan't be too thankful that you per- tions are to be taught; that those sisted in making me wear that iron who are taught are to be baptized; boot. I should have been a poor and that the baptized are to be cripple to-day but for you, mother, taught to observe all things that who bore so patiently with my Christ enjoined upon his disciples. complaining."

Have you an iron boot on, my dcar child? Every little trial which you have-and children have their trials—is the iron boot which your Father in heaven puts on you. Many a time you feel it pinching, and are ready to cry. Do you fret and worry, and try to kick it Such conduct grieves God. He wants you to trust him and be patient. And as in numberless other ways he tries to make you happy, he desires you to dwell on the mercies which crown your days. will cause you to exclaim, "Bless the Lord, O my soul; and all that is within me bless his holy name," and make you happy, very happy in spite of trial. By-and-by you will know why he trics you, and see and acknowledge how good and gracious were his purposes in every iron boot he caused you to wear .-Child at Home.

Queries.

ON THE RECEPTION OF COLURED PERSONS.

The commission as recorded by Matthew (Mat. 28: 19, 20.) reads: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I end of the world. Amen."

QUERIES. Are colored persons (negrocs)

to be taught?

1.

2. If they are, and make application to be received into the church by baptism, shall we receive them?

- If we receive them, shall we 3. extend the same church privileges to them that we do to others?
- 4. If they are not to be received into the church, what is to be done with those who have recived them?
- 5. If they should be received into the church, and enjoy the same church privileges, what course, according to the gospel, should be pursued with members who oppose these measures?

Please answer the above through the Visitor, not only for my own accommodation, but, also, for the satisfaction of others.

J. W. B.

Shelbyville, Ills.

REMARKS.

As it is declared by Paul, Acts 17: 26, 27, that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from overy one of us," it follows that as he has made all, he feels a concern for all, and desires the welfare of all, and, hence, would am with you alway, even unto the so dispose their circumstances and regulate their affairs as intimated

in the apostle's language above that it was black. The idea that quoted, as would lead or induce God should have respect to the them to seek him, as their welfare mere color of the skin, and love requires them to have a knowledge some more because they are white, of him, John 17: 3. And in order and others less because they are that the nations might be brought dark, and others still less because to a knowledge of the Lord, they they are black, seems to be repugwere to be taught, and the apostles nant to correct views of the perfecwere commissioned to teach all nations of his divine character. "God tions. Then as we must include the is no respecter of persons; but in Ethiopians among the nations of every nation he that feareth him. the earth, they too are to be taught, and worketh righteousness, is acand the first of the foregoing quesons must be answered in the affirmative.

truth, they receive it, believe it, and baptized into Christ have put on wish to obey it, must we not bap- Christ. There is neither Jew nor tize them and receive them into the Greek, there is neither bond nor church? We have a precedent in free, there is neither male nor fethe case of the Ethiopian eunuch. male: for ye are all one in Christ Although he was probably a colored Jesus. Gal. 3: 26-28. According man, there was no hesitation in re- to this language, all the members ceiving him when he applied for of the church are entitled to all the Christian baptism. That the Ethi- privileges of the church, and a scripopian was a colored man is probable tural answer to the third question from the following consideration: would be in the affirmative. The meaning of the Hebrew The fourth question is this: "If Ethiopia, is blackness. Kitto in his As used among the Greeks and Ro- is his proper representative find the following language in Jere- of the church to do so. miah 13: 22. "Can the Ethiopian The fifth question is the followchange his skin, or the leopard his ing: "If they should be received spots? then may 'ye also do good, into the church, and enjoy the same that are accustomed to do evil." church privileges, what course, ac-The reference here to the skin of the cording to the gospel, should be pur-Ethiopian, would seem to indicate sucd with members who oppose

cepted with him." Acts 10: 34, 35.

Paul says, "Ye are all the children of God by faith in Christ Jesus. And if, when they are taught the For as many of you as have been

word Cush, which is translated they are not to be received into the church, what is to be done with Cyclopædia of Biblical Literature those who have received them?" says, Ethiopia is the name by Now as Christ said, "him that comwhich the English and most other eth to me I will in no wise cast versions render the Hebrew Cusu. out," John 6: 37, and as the church mans, the word was employed in all earth, it too will receive all who the latitude of its etymological come in the proper way. And colmeaning, to denote any of the ored persons have been received by countries where the people are of a the church in different places, and sable, sun-burnt complexion." We it is in accordance with the order

these measures?" We the same course should be pursued ment should give him his civil with such, as is pursued with others rights, and the church should exwho depart from the order of the tend to him the means of grace and church and of the gospel. But there the cup of salvation. And with should be a judicious exercise of free access to these privileges, it reforbearance and charity in such mains to be seen whether he will cases.

question concerning the rights and brethren. privileges of the negro, is attended with no little difficulty. Not that much, neither from the negro nor it is in and of itself such a difficult from those who have felt that they question; but it has become such, from the peculiar form that it has a great mountain of prejudice beassumed. God reigns. "And justice and judgment are the habita-been formed by erroneous construction of his throne," while "mercy and truth go before his face." Whoever has made himself acquainted with the dreadful cruelties inflicted forming for ages, and we could upon the negroes in Africa in tear- scarcely expect it to disappear at ing them from their native land to subject them to slavery, and with all the horrors of the middle passage, or of their suffering on board the know what will be best. But we vessels on the passage from Africa hope the church will look at the to the various countries to which case from a Christian stand point, they have been shipped, and of the and show its union with the benevprivations and sufferings to which they have been subjected by those sympathizing with the unfortunate, who have held them in bondage, and has then considered the charac- and by laboring to encourage and ter of God, and his acts in behalf of to improve them. But we must the suffering in former ages, could not but expect that he would at some time terribly vindicate the due all prejudice, and to "perfect rights of this part of his suffering holiness in the fear of the Lord." creation. He has done so. And But while individual failings are a at what cost let the acres of graves at Gettysburg, at Antietam, and at the Wilderness, and other places, and the general devastation prevailing in the Southern States tell. Much has been done for the negro. into the "one fold" the lost sheep A great deal of prejudice has been for which the Great Shepherd laid removed, but there remains much down his precious life.

presume yet to be removed. The Governimprove them, and form a character, The adjusting properly of the and gain the confidence of his white

> But we must not expect too were his superiors. There has been tween the two races. This has tions of Scriptures, religious bigotry and superstition, and by avarice, selfishness and pride. It has been once. The government seems disposed to regard the rights of the negro, but it is much perplexed to olent spirit of Christ its head, by the miserable, and the degraded, bear much with one another. Many of us are very slow to learn. It takes time to correct errors, to subsubject of painful regret to every humble member of Christ's body, it affords him comfort to know that the church as a body is sound upon every gospel principle. And if the church meets her responsibilities faithfully, she will labor to gather

Correspondence.

For the Visitor.

The Contributions for our Southern Brethren.

Dear Brethren, agreeable to resolution of last Yearly Meeting, recommending collections for the needy in the south to be made by the different churches, and the amount thus collected to pass through my hands to them seems to do well. Considerable amounts have already been sent in, some in cash by letter, some in cheeks or drafts on banks, and some by express, &c. Some are small amounts. donations of individuals, some eontain considerable amounts, the contributions of a church, and some-Each brings a times of churches. letter with it, and many of the brethren say, acknowledge the receipt of it in the "Visitor," or the "Companion," (as the case may be.) Now the object of this notice is to inform the brethren generally, that it would be almost impossible to comply with this request, as I would some weeks have to acknowledge quite a number of letters, which would amount to a small sum in all. I answer every letter to the brother or brethren, whose names are signed to it, the day after I receive it, informing them of the receipt &c. Those who send money by express are not so promptly answered, as I do not answer the letter before I receive the package, and as I live sixteen miles from Frederick, (the nearest express office) I only go there occasionally. If any brother however, should not receive an answer to his letter in a reasonable time, he had better may have been miscarried.

As soon as the business is elosed up, I will then have published both in the "Visitor" and the "Companion," a full statement of all amounts received; by whom sent, with the name and location of the church, as far as the name and location are given. In some instances the name of the church is not given. But how soon this will be, I of course cannot tell, as I do not know when the last will come in, and perhaps I must go to the south myself before all will be settled up, as I want some of the money go into what is known by us, as the "Burnt District," in Rockingham and Augusta counties, where the stronghold of the Brotherhood in Va. before the war was. And as bro. Mumaw lives a good distance from there, and brother Wrightsman still further off, I am making efforts to obtain information from there, but have not yet succeeded. A failure in this may involve the necessity of my going there. It is true there was nothing said of this at the Y. M. But as I know more of this than the brethren knew at the meeting, I feel - that they will not find much fault with me if I try to reach some of them. Yours in the Lord.

D. P. SAYLER.

west Liberty, Logan Co., O.
Dear Brn, Quinter and Kurtz:
I am at the above mentioned point,
thus far on my way home. Previous to my arrival here, a letter came
to this office directly from my father, Benjamin F. Moomaw, in Botetourt Co., Va., from which I shall
extract such items as may be interesting to some of your readers. If
you think it worth a place in your
address me again, as his or my letter
may have been miscarried.

The letter is directed to my broth-lact of Providence, and if so, he wh er, who was driven from his home by the hand of oppression, and found protection at this place. It brings the intelligence that many of the refugees are returning to their homes, and making glad the hearts of loved ones, who so long have mourned their absence. A number of them were at church on the Sabbath previous to the writing of this letter, and no one dares to molest them, or even say any thing insulting to them. The storm is over, and we are now enjoying a blessed calm. I say we, but the slaveholders are now supping the draught of the bitter eup. The negroes are leaving them, and they have to get their work done as best they can, which is a great change in their fortunes. They seem to think the country is ruined, but we think But it will doubtless otherwise. take some years to get the machinery in proper operation. His opinion is that ultimately the African population will leave that country. All history shows that where such disparity exists as does exist between the African and the Anglosaxon, they never can remain long together upon terms of social equality. As far as we now can see, it does appear that the poor ignorant oppressed, and downtrodden negro is destined to have a hard time of Few people, especially those who have not owned them, seem disposed to have any thing to do with them, or give them any employment. The result will be they by our enemy as we pass through will suffer, and resort to theft and this cold and unfriendly world, to robbery for a support, and then guard against which require on our will be destroyed. I may, how-part the most watchful and prayerever, be mistaken in this, for we ful attention, and especially a high must accept their liberation as an veneration for God's word.

has provided for their freedom i able to provide also for their sur port and protection, and the enjoy ment of that freedom, though i may not be until like the children of Israel in the wilderness, present generation be destroyed.

The slaves being liberated, ther will no doubt a large amount of the finest lands of the South come into market, and fine opportunities be afforded those setting out in life to procure good situations. I should not be surprised if the tide of emigra tion for the future, would be from the north and west into the south in quest of good and cheap lands The large farms will be cut up, and improved by energetic men, who are able and willing to work with their own hands, and thus bring about a complete revolution and renovation of the southern states.

My devoted father having heard that my brother had adopted the Holy religion of the Lord Jesus Christ, gives him the following advice which I hope will be received by all my beloved brethren and sisters who may read it. And I further hope you may apply it, as though it had been directed to you personally. I hope you will make it your constant care and study to adorn the profession you have It is one thing to be a memmade. ber of the ehureh, and to be a consistent Christian is another. There are also many allurements and insidious devices thrown in our way is important that we form our opin-strongly insisted on, and so uniions and regulate our practice cx- formly practiced by the church in clusively by the Bible, especially its minority, and pure age. the New Testament. And be care-such turn away. ful to guard against the influence Again; there are others who enof popular opinion, or fashionable gage in political strife, and even practice, let it come from where it debate, and almost quarrel with will, shun it as you would destructeach other, and even talk about the tion itself.

against the popular religion of the Oh what inconsistency, and how world, for you, I have no doubt, unbecoming in a disciple! A Chrishave long since been satisfied that tian and a warrior-a disciple and a true and vital religion, is not found politician, how incompatible are in it. Yea, permit mc here to re-these, the one with the other! peat what have often of late ex- What! my name written in heaven, pressed, that if there was no purer and on the war book, or found religion in the world than that, I among the names of leading politifor one would be an infidel. But cians! beware of such an example even among us, I apprehend the and such associates, as being calcudanger of a departure from the lated to exert a delirious influence faith that was delivered to the over your Christian character and saints, especially when churches endanger your final salvation. grow large and popular in the Christians as I understand the another are granted, until we have possible to do with the affairs of the Christian world. for the inhabitants of the earth, for I hope, however, inasmuch as doctrine of plainness and self-denial, affection and unmixed devotion,-

forming the Christian character, it so clearly taught in the bible, and so

propriety of taking up carnal weap-I need scarcely to warn you ons in defense of certain principles.

world, and the desire or rather the matter, are pilgrims and strangers ambition, stimulates us to gain over- in the world, belonging to another whelming numbers, discipline be-kingdom, not of this world. Therecomes loose and indulgences one after fore they should have as little as gone so far from that humble stand. government or kingdom of this ard of truth, that to return would world. So I understand the exbe impossible, at least finding our-pression, a pilgrim and stranger to selves shrouded in that awful cor- be a wanderer, having no commuruption that has enveloped the nion nor fellowship with the gov-And then alas ernment of this world.

the salt has lost its savour. I there- God in his kind Providence, has fore advise that you are ever cau-brought to an end this cruel and tious among those that are called unholy war, that now having time There are those, even for reflection and the second sober ministers who will say, "I am not thought, all will, and especially the so particular about dress, if we are brethren, north and south, lay aside not so particular, the church will all political feuds, and return more increase faster." And so they allow ardently to the love and service of their members to depart from the that God who requires our whole

that love and fraternal union of the whole body will be our constant aim, and that every thing calculated to mar our affection or to alien ate the church may be studiously avoided and guarded against.

Your brother in the Lord.

JOHN C. MOOMAW. Clover Dale, Botetourt Co., Va. Will the Companion please copy.

Brother Benjamin F. Moomaw's address is Bonsacks, Roanoke Co., Virginia.

Bro. Kurtz and Quinter:

Will the brother give an explanation of the ber under the the altar .-

In the April No., page 104, he says,-If there were no resurrection, there could be no rewards, nor pun-

ishment after death .-

Query. If there is no reward or punishment previous to the resurrection, when were the apostles resurrected?—Yours in brotherly love. P. B. STOUFFER. Lanark, Ills.

A Macedonian Call.

The brethren in the vicinity of about it. Virgil, Fulton Co. Ills. have organized a new congregation, and much desire some ministerial help. Br. A. G. Black preaches for them, but as he is some twenty miles from them, it is desirable they should have some more help. They say they have a fine, rich, and productive country, and there are farms for sale. They also think that good can be done if proper means are used, as the people attend meeting and seem interested in the preaching of the brethren. Address either of the following brethren at Virgil, Fulton Co. Ills. John Pool, I. N. Crosswait.

Alews from the Churches.

From a letter of bro. C Long of Mt. Carroll. Ills, we make the following extract: I returned home on the 5th inst. from my trip through Iowa, Nebraska, Kansas, and Missouri. I traveled about 1500 miles, attended to the duties laid on us, and think left the brethren all of good comfort. I was just one month from home-attended three communion meetings through Iowa. At the first in Jasper co. one brother was chosen to the ministry, and one to the visit. At the second in remarks in his article called 'the Guthrie co. two were added to the great change.' In the March No. church. At the third in Shelby co. of the Visitor, page 76, he says,—three were added to the church and My faith is, that among those souls one chosen to the maistry. In under the altar are the twelve Apos- Douglas co. Kansas. there was one tles, for since the time of the Sa- added-and I think quite a good viour's resurrection, we have no feeling left on the minds of many account of any that rose from the others. This leaves us all well for dead, and as the apostles were slain which and all other favors we have since, they must be among the num- cause to be thankful. Yours truly Fraternally.

CHRISTIAN LONG.

Brother Wise, of Hillsboro, Pa writes as follows:

James Quinter, Dear Brother: I may be satisfaction to you to hear from the brethren of Plum Creek Armstrong co., Pa. And as I have visited, and held some meetings among them, I will tell you a little

I left home on the 14th of June accompanied by my wife. We ar rived at Plum Creek in the evening of the 15th, commenced meeting or Held a the 16th in the afternoon. lovefeast on the 17th, and continued meeting on the 18th and 19th a Plum Creek meeting house at. bro Kimmel's-had the pleasure of see ing three persons baptized. On the 20th went to sister Shoemaker's or Crooked Creek—had three meeting in that neighborhood. The meet ings were interesting. Held at election for speaker at Plum Creek which resulted in the choice of bro Jacob Kelso.

Oditorial.

AN EXPLANATION.

The five queries from a District meeting in Virginia were presented to the Annual Council each one on a sepearte slip of paper. The slip of paper containg query XVIII. was pinned to another slip containing an answer to two questions, one on each side of it. One was the answer to the 18th query, and the other the answer to the 17th. Broth-J. C. Mooinaw presented these papers to the Council, and in drawing them off of his original papers, he seems to have made a mistake, and crossed out the correct answer to the 18th query instead of that to 17th, as we presumed he intended to do as the correct answer to the 18th is crossed out. Then as the 17th query had its answer connected with it, this answer was given twice, while that to the 18th query was not given at all. And when these queries and answers were read before the Council, the fact that the same answer was given to two questions was overlooked by the When bro. Moomaw ealled our attention to this matter, we still having the papers that eame before the Council, referred to them, and found them as above stated. Consequently the correct answer to the 18th query was not given. the request of bro. Moomaw we here give it. It is as follows: "Considered that the church should eall a committee of elders from other churches, and if in their judgment with the church, it would be best to advance another brother, and exhort both these brethren to consult and try to agree and assist each other; but if the elder brother will not act his part, the other should proceed with the business of the church."

Notices.

INFORMATION DESIRED.

We took the name of John Rudy,

Annual Meeting, as a subscriber to the "Gospel Visitor." But there seems to be no such Post Office. We perhaps made a mistake in the office. We should like to send him the "Visitor" if we had his address. Can any one give us any information?"

To all whom this may Concern.

Hearing of the departure of many of the brethren and friends from Virginia, in consequence of the dissatisfaction existing there, we deem it our duty to invite them to this part of Illinois, where they can obtain comfortable homes at reasona-All inquiries will be ble figures. eheerfully answered by addressing either of the following SAMUEL R. GREENWOOD, DAVID Moore, Chandlerville, Cass Co. Ills. Christian Companion please cony.

IOWA DISTRICT MEETING.

The District Council Meeting for Iowa, Minnesota, and will be held with us near South English, Keokuk Co. Iowa on the third Friday and Saturday (15th 16th) of September, 1865.

DAVID BROWER. JACOB BROWER.

OBITUARIES

Died in Lost Creek church, Juniata co., Pa., May 12, 1865. JOHN S. BESHOAR, son of Samuel Beshoar's widow. Aged 7 years, 9 John 13: 7, by bro. George Myers.

Also bro, JONAS SIEBER. Aged 60 years
4 months and 4 days. Funeral services by bro.

Meyers, from Hebrews 13: 14.

Also May 13, 1865, bro. BENJAMIN YODER, upwards of 63 years old. Funeral services by D. Myers, S. Sieber and Ezra Smith, from 2nd Epistle of John 4: 6.

MICHAEL BESHOAR. Died in Tenmile district, Washington county, Pa., June 3rd 1865, after an illness of five drys, ISABELLA SPOHN, daughter of bro. Adam and sister Mary Spohn. Aged 19 years, 4 months and 27 days. Disease spasms. Funcral sermon by the writer and bro. D Lane, on the 2nd day of July, from Heb. 11: 16.

Companion please copy the above notice. Norris, Marshall Co., Iowa, at the Portage co. O. June 25, of consumption, bro. and 17 days. On the 27th his romains were interred in the family hurying ground, followed hy a large concourse of friends and neighbors. Funcral services by the brethren from Col. 3: 1-3.

JACOB MISHLER.

From the Companion. Died in the Rush Creek branch, Ohio, May 25, sister CATHARINE MERICLE. Aged 56 years, 5 months and 23 days. Funeral occasion improved by J. Hendricks and J. Hunsa-

Died at his residence in Decatur county, Iowa June 3rd, hrother JACOB SEARS, in the 74th year of bis agc. Disease dropsy. Our departed brother was a faithful and consistent membe a frother was a faithful and consistent huember of the church for 20 years. He leaves a disconsolate widow, (a sister,) an interesting family of 8 children, (8 of whom are members of the church,) and a large circle of relatives and friends to mourn his loss. Funeral services by the brethreu from 2 Tim. 4: 6-8. LEWIS M. KOB.

Died in Montgomery county, Ohio, July 1, sister ELIZABETH KILLMER, wife of brother Isaac Killiuer, aged 52 years and 3 months. She was the mother of ten children and raised 3 step children, 11 of which were living at the time of her death, and 4 of them are memhers of the church, and we hope the rest will shortly he admitted into the church. Her good admonitions to the children will over be remembered. She told them not to weep for her, but prepare to meet her in the heavenly mansions. Her last and dvirg words were, children do what is right. She had been a consistent member of the church for 34 years. She suffered much in her sickness, but she hore it with Christian patience and fortitude. She said that, although she had thought much about dying, death did not terrify her as she had a comfortable hope that when her sufferings were over here, she would enjoy that peace which the people of God enjoy in another world. The church has lost a consistent member, her husband a good companion, the people in the vicinity in which she lived a good neighbor, and her children an affectionate and exemplary mother. But this is our consolation, that our loss is her everlasting gain. The funeral oceasion was attended to hy brothren Daniel Miller and Abraham Erhaugh from 1 Thess. 4: 13, 14.

JOHN B. WRIGHTSMAN.

Died in the Richland church, Richland co. Wisconsin, August 12, 1863, SUSANNA CATHA-RINE, daughter of brother Richard and sister Polly FAZEL, aged 1 year 10 month and 26 days. Funeral occasion improved by the brethren,—Also in same place, May 31st in-fant daughter of brother Levi and sister Elizathe beth PIPPINGER, aged 2 months and 18 days. Remarks from Matt. 19: 1-6.-Also in same place. June 16, George Alvin. son of brother Richard and sister Polly FAZEL, aged 1 year and 5 days. Remarks were made on the occasion from 1 Cor. 15: 1, 2. J. M. ELLIOTT.

Died in Goshen, Ind. June 23, step son of bro. Oliver Bardmess, and grand son of bro. D. B. Sturgis, aged 6 years and 5 months. Funeral services by the writer and others on Mark 10. 13-16.

SAMUEL MISHLER. Aged 75 years, 8 mos. Rincrd in the Yellow Creek church, Elkhart county, Ind. aged 17 years 6 months and 28 days. Diseaso measles. His funeral was preached in the above church, on the 24th of June, by the writer and others on Romans 13. JACOB STUDYBAKER.

> Died in the Cowanshanic congregation, Armstrong county, Pa. March 17, sister SARAH ANN RARIGH, aged 18 years 4 months and 29 days. She was a member of the church about 5 years. Funeral sermon by hrother Grahill Myers and the writer from Jeremiah 15: 9.

I saw her on the hed of death, Stern illness paled her brow; I watched her short and fleeting hreath, And marked her gentle brow.

And thus a gentle spirit's gone, To seek its home above. And mingle with that holy throng, With Him whose name is love.

Also in the Red Bank congregation, same county, March 9, Anderson Shoemaker, son of hrother Philip and sister L. Shoemaker, aged 4 years 1 mouth and 18 days. Funeral sermon from 2 Kings 4: 26 hy the writer.

"The little hands that clasped me, The innocent lips that pressed, Would they have been as pure Till now, as when of yore I lulled thee on my hreast?" JOHN NICHOLSON.

Died in Hospital No. 1, Murfreeshore, Tenn. with typhoid fever, June 12, AARON DIL-LING, son of hrother George and sister Margaret Dilling, aged 19 years 4 months and 5 days. He was of Co. A 154th Illinois Infantry. Funeral services by the writer from John 13: 7.

I was requested to have this publised in the Visitor. Brother Dilling lives in Champaign county, Ills., away from the hrethren. They would like for traveling hrethren to visit them. Much good might he done in that section of country. Yours in love. JOHN BARNHART. Companion please copy.

Died in Pipe Creek, Minmi county. Ind., June 24, sister MARY ELIZABETH WOLF, aged 15 years 3 months and 23 days. She was a corsistent member of the church one year. She said she was willing to die and saw her way clear, and she died in the triumph of faith.

Also of the same family, June 27, SAMUEL WOLF, aged 12 years and 9 months. Both these children died with diptheria. We deeply sympathize with our dear brother John Wolf and his family in their hereavement. Both were included in one funeral hy clder Samuel Murray and A. Shepler from 1 Peter 1: 24.

S. MURRAY Died January 8, in Madison county, Ind. hrother JOHN GROSNICKLE, aged 40 years 4 months 13 days. He left a feeble companion and 7 or 8 children to mourn their loss. N. HEYWOOD.

Died in Noble county. Ind. August 20, hro. WILLIAM EISENBERG, aged 59 years 5 months 2 days. He was a member of the church fifteen years, and was a visiting brother twelve years. He left a widow and 8 children. The widow and three of the children are mem-hers of the church. The funeral services were Died in the state of Maryland, April 5, attended to by Jeremiah Gump and the writer-ABRAHAM RINERD, son of brother Benjamin from 1 Thess. 4: 13, 14. JACOB GUMP.

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Onr readers will please take notice that Winchester's Lectures on the Prophecies are no more to be had,

The Heart of Man and the Wandering Soul, in English, are out of print. Of the latter we had a few on hand still, but they are now ail gone. We have a few orders on hand for the former. Those that have ordered them and paid will please say what we shall do with he money.

Prospectus

Gospel-Wisitor,

FOR THE YEAR 1865, Vol. XV.

Our publication has been fourteen years before the Brotherhood and the world. And the editors propose to continue the work if the Lord seems to will it so, and prospers it. And we offer a

new volume of the Gospel Visitor to our Brethren and to the public, and especially to all who love the Truth, and a Christian literature. We do not simply offer it to such, but respectfully solicit their patronage. The character of the Visitor is generally known throughout the Brotherhood, and we are happy in the reception of the testimony from which we learn it has obtained the general approbation of the brethren who have been readers of it.

Our objects are two fold. First, the promotion of the union, the purity, the edification, and the efficiency of the church. Secondly, to become an humble auxiliary to the Church in its work for reforming the world, and for spreading the blessings of Christianity. These objects are surely commendable, and in our labors to promote them, we hope we shall not fail to have the general co-operation of the brethren, and friends of a pure Christianity.

Each number of the Gospel Visitor will contain 32 pages double columns, neatly printed on good paper, stitched and put up in printed colored covers, and mailed to subscribers regularly about the first of each mouth at the following

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In publishing this prospectus, we appeal to our brethren and sisters, and to all our friends, for their aid to extend the circulation of the Visitor, and to obtain subscribers for the new Volume. We appreciate past favors, and are thankful for them, and hope to have them. Please respond to our request at an early day as it is very desirable that we hear from our subscribers before the first of December.

HENRY KURTZ.
JAMES QUINTER.
COLUMBIANA. Columbiana co., O.
October, 1864.



COSPEL VISITOR,

A MONTHLY PUBLICATION,

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By James Quinter and Henry J. Kurtz.





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WITH MONEY. From C F Wirt. Henry Ballsbaugh. Jos Keller. Danl B Horner. Martin Cochran. Danl Groves. Rosa Linda R R Rolinger. E B Shaver. Ezra Smith. David Gerlach. C Bucher. Eliz Barns. David Stoner. Isaac L Conner. CK Burkholder.

Harshman. Geo Bucher.

APPOINTMENTS.

The following lovefeasts have been appointed, and the usual invitations are extended to those, who may find it convenient to attend them.

1. In the Nimishillen church, Stark co. O. at the Meeting house, Saturday.

September 2nd, next.

2. In the Canton church, Stark co. O. at the residence of Elder Jac. Snider

and bro. Abr. Kagy, Tuesday, Sep. 5th.
3. In the Sandy church, Columbiana
co. O. at br. Isaac Weavers

Thursday, September 7th.

4. In the Mahening church, Mahoning co. O. at their meeting house, Saturday, September 9th.

Brethren coming by railroad to Nim-

ishillen will please to notify br. John B. Mishler, whether they will stop at Canton or Akron, so as to have conveyances ready for them.

Brethren intending to come to Colum. biana, will please notify Eds. of G.V.

for the same purpose.

There will be a communion meeting near Hazeldell, Comberland co. Ills, on the first Sunday of October. We extend a general invitation to the breth-ren, and especially to ministering brethren, as the harvest here is great and the laborers few. DAVID ROTHROCK

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THE GOSPEL - VISITOR.

Vol. XV.

SEPTEMBER, 1865.

Does the teaching of the Scriptures Conflict with the pursuit of Knowledge?

There are many passages in the Scriptures which are thought by some to speak disapprovingly, and even with condemnation; of the knowledge of science or of wisdom not directly of a divine character. It must be acknowledged that there is a kind of wisdom, which is injurious, rather than useful, as appears from such passages as the following in the inspired writings: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matt. 11: 25.

"For Christ sent me not to baptize, but to preach the gospel: not cross of Christ should be made of devilish." James 3: 15. none effect." 1 Cor. 1: 17.

"For it is written, I will destroy ceit." Rom. 12: 16. the wisdom of the wise, and will bring to nothing the understanding Prov. 3: 7. of the prudent. Where is the wise? where is the scribe? where is the their own eyes, and prudent in disputer of this world? hath not their own sight." Isa. 5: 21. God made foolish the wisdom of many wise men after the flesh, not al," and even "devilish."

"For the wisdom of this world is foolishness with God: for it is written, he taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain." 1 Cor. 3: 27,

"Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." Col. 2: 23.

"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." 1: 12.

"This wisdom descendeth not with the wisdom of words, lest the from above, but is earthly, sensual,

"Be not wise in your own con-

"Be not wise in thine own eyes."

"Woe unto them that are wise in

These are some of the class above this world? For after that in the alluded to. And it is evident from wisdom of God the world by wisdom them, as already remarked, that knew not God, it pleased God by there is a wisdom not only to be the foolishness of preaching to save distinguished from, but in opposithem that believe.... For ye see tion to the wisdom from above—a your calling brethren, how that not wisdom that is "earthly and sensu-

many mighty, not many noble, are To have a proper understanding called: but God hath chosen the of this subject-ofthe wisdom which foolish things of the world to con- was spoken of disparagingly by found the wise." 1 Cor. 1: 17-27. the sacred writers, it will help us

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much to do as it will often in exam- the Greeks seek after wisdom." ining Scriptural subjects, in order The general system of the Jews. to get a proper understanding of however much wisdom they claimthem, to acquaint ourselves with ed for themselves, was much in the the circumstances by which the writers were surrounded, and with the prevailing sentiments of the people who lived at the time.

What then is that "wisdom of words, which the apostle looked upon as injurious to the cause of truth? We may remark it is "word wisdom," or a wisdom in appearance, without having any thing real or substantial about it. It was not a true philosophy which before the coming of Christ was employed in search after hidden truth, after his coming, in striving to understand the truth which was manifested in him, by regeneration through the power of God; but it presents us with a false and delusive philosophy, which has the appearance of a desire for the truth, but it is only appearance, and arises from conceit and pride, and not from a hungering and thirsting after the knowledge of heavenly and spiritual things. The tendency of this philosophy is to make void the power of the cross of Christ, since the humiliating doctrine of forgiveness of sins and salvation through the sufferings and death of Christ would be contrary to its proud spirit, and it would therefore like many of the sciences, was oppose this doctrine and refuse its assent to it. It was such a philosophy and spirit that Paul warned Christians against, when he said, "Beware lest any man spoil you gious system, even the wise Greeks through philosophy and vain de-knew nothing, and hence they ceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8.

and the same of the same of

way of the success of the gospel of Christ. They overlooked the miracles of Christ, and the attestations of his divine authority which he adduced, and required certain signs of him by which his Messiahship was to be proved. They had a way of applying their wisdom to the explaining of the Old Testament, which was most fatal to a proper understanding of the divine law. Their explanation of that law was a mere trifling with sacred thingsthe substitution of their traditions and the fancies of their conceited wisdom for the practical teaching of the law. Their light was darkness and their wisdom folly, and hence they were condemned.

The great pretension which the Greeks made to wisdom is well known. And their mode of thought and general experience required that the Gospel to be believed by them, must be established by a chain of subtle speculation and logical argument; and these being wanting in the preaching of the apostles, the gospel met with but few adherents from among that class of Greeks who made great pretensions to wisdom. Christianity, established upon facts, such as the death and resurrection of Christ, not upon fanciful theories. With that kind of basis for a relicould not appreciate the evidence apostles drew from that the source.

"The Jews require a sign, and The vain pretensions of the Gnos-

them to the censures of the early ed in the Scriptures is thus charac-Christian feachers. Gnostics was derived from the to the passages which we have Greek word gnosis, which means quoted: wisdom of words, disputaknowledge. "The name was adopt- tion, craftiness, vanity, show, fleshly ed by this sect, on the presumption wisdom, earthly, sensual, devilish. that they were the only persons Now any wisdom which bears these who had the true knowledge of marks, whether found among the Christianity. looked on all other Christians as sim- or those bearing any other party ple, ignorant, and barbarous persons, who explained and interpreted the is not from above, is no part of, but sacred writings, in a low, literal, and unedifying signification. At first the Gnostics were the only philosophers and wits of those times who formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato, to which they aecommodated all their interpretations of Scripture. But Gnostics afterwards became a generical name comprehending divers sects and parties of hereties, who rose in the first centuries; and who, though they differed among themselves as to circumstances, yet all agreed in some common principles. They corrupted the doctrine of the Gospel by a profane mixture of the tenets of the Oriental philosophy, concorning the origin of evil and the creation of the world, with its divine truths."

In the Gnostic system there was much inconsistency and absurdity. And "professing themselves to be wise, they became fools." doubt this system in some of its leading features, and under some of its aspects, was often present to the minds of the sacred writers, and ealled forth frequently the language of reproof which they uttered.

tics to superior wisdom exposed The wisdom which was condemn. The name terized, as will be seen by reference Accordingly they Jews or Greeks, among the Gnostics name, in ancient or modern times, is rather derogatory to the Christian character, and identifies its vain possessors with those whose wisdom was declared to be "foolishness with God."

> But do these evil elements necessarily enter into those branches of learning or those sciences which constitute a substantial, useful, and liberal education? And if they do not, can we justly class them with that vain, showy, worldly, and infidel wisdom which the sacred writers condemn, against which we are solemnly warned, and which we, consequently, should earefully shun? An intelligent and candid view of the subject, would lead, it seems to us, to a negative answer. Christianity with a benevolence divine, seeks the promotion of the universal interests of humanity. Its laws prohibit nothing that is really useful in promoting our convenience, eomfort, and well being. And are not the ordinary branches of knowledge of this character? many may not have the perseverance or opportunity to acquire much knowledge of the sciences, while others refuse to educate their sons and daughters from a fear that education may injure them, or because they hesitate to expend the

amount of money necessary to edu-knowledge of the language which cate them, yet all avail themselves we use in holding intercourse with of the advantages of education and cannot transact business without it. Without the knowledge of numbers we can scarcely do our every day business. But perhaps none will question the propriety of an education embracing the branches taught in our common It is the higher branches that are objected to. But is not a knowledge of these useful and necessary? In dividing and measuring land which is often necessary when land changes owners, a surveyor is required, and here we see the necessity of a knowledge of surveying. And in order to understand the principles of surveying, a previous knowledge of Geometry is necessary.

Again; how could we do without the labors of astronomers? consult our Almanacs almost daily. And how very convenient it is to know the time when the sun will rise and set, and when the moon will change, and to obtain the information contained in our Almanacs as the result of the labors of astronomers? And can we consistently avail ourselves of the labors of men and condemn the study of the sciences by the knowledge of which those labors for our convenience and comfort were performed? In the same way we might remark upon the connection between the Natural Sciences, and our conveniences and comforts of life. Chemistry both as a seience and as an art is very useful. As an art it is connected very closely with nearly all our labors, especially with agriculture herein is that saying true, one and manufactures.

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one another, cannot with propriety be objected to. By language we communicate our ideas to one an-And the grammar of lanother. guage will enable us to convey our ideas intelligibly, and to understand the meaning of the language used by others. The gift of speech and the art of writing, are unspeakably great blessings, and should be well improved and made as useful as possible. And a knowledge of the aneient or dead languages is likewise very useful. In these languages the Holy Scriptures were originally written. And it is a great privilege to read the precious word of God, in those languages through which it was first spoken or written.

We have seen that a knowledge of several branches of education is useful aud necessary-not absolutely necessary for every individual, for some can avail themselves of the knowledge of others, which may answer a certain purpose. not necessary to understand the languages to read the Scriptures, although they were written in those languages, since we have them translated into our native vernacular or tongues. Neither is it necessary to understand astronomy to get much astronomical knowledge, for this can be obtained from almanacs. in these and many other eases of a similar kind, we are dependent upon others and indebted to them for our knowledge. The language of Jesus though not designed for this case, will apply to it. "And soweth, and another reapeth.

labors."

The question then to which we have now come, and to which we would invite our reader's candid consideration, is this: is the pursuit of knowledge, the fruits of which we all avail ourselves, sinful? And should it be discouraged as leading to evil consequences? Should we not rather, where there are inclinations, capacity, means, encourage our youth in the pursuit of useful knowledge?

But is not the pursuit of such knowledge attended with danger? Are not our youth in danger of becoming vain and proud if they become students, and acquire knowl-That they are exposed to such liabilities we must admit. But what pursuit and possession are not attended with danger? The pursuit and possession wealth are, as it is said "the love of money is the root of all evil." And many young people who are favored with a handsome person, are vain and proud of their beauty. And yet we all more or less encourage business and prefer beauty to deformity. Solomon was wise, but it was not his wisdom which caused his fall; that was produced by another cause. The fact is, "the heart is deceitful above all things all need divine power to convert, subdue, and control it. And well pleasures and practices, and give ed, and we remain rebellious. themselves to the Lord; then would

bestowed no labor: other men la-|make them a blessing to themselves, bored, and ye are entered into their to the church, and to the world. Fear and concern for our children are commendable traits in the character of Christian parents, and as our youth are exposed to many wicked influences, their principles and habits can not be too carefully watched and guarded. And if the pursuit or possession of knowledge was in itself an evil, it should not be encouraged. But this we think is not the case. It may be a blessing. The Lord make it such.

For the Visitor. AFFLICTION.

This word is from Ad and Fligo, to strike; English flog. As parents, .. perhaps, we have been under the necessity of afflicting our children; or in other words inflicting some punishment upon them in order to cite, them to obedience; and how sad to think of striking our children; and yet we learn from Holy. Writ that under some circumstances it becomes our imperative duty. The question may be asked, is: it because. I don't love my child? The answer comes (from every conscientious parent) love constrains me to do this. Sometimes a light stroke will answer the purpose. Again, it must be repeated with more severity; and again, until the child is made to bow in submission, and desperately wicked." And we and acknowledge the sovereignty of . the parent. So our Heavenly Parent. frequently afflicts us, this tchildren. would it be if our youth could see Lightly at first, perhaps, and still the danger of sin, and forsake its our stubborn hearts are not soften-

Again, and again, some light he protect them, and keep them affliction comes upon us from His humble, and bless them with suc- hand and we fail to see the design. cess in all their lawful pursuits, and Sometimes it takes a stroke that

O, Lord, bring us to Thee and make us to answer Thy wise designs, O! if it be under Thy afflicting rod, that we may receive the crown of righteousness from Thy hands, whose doctrines inspired us with high purposes; whose spirit guided us in the execution of them; and may Thy example teach us to labor and suffer, if need be, for God and eternity. Afflicted as we may be, we should feel thankful that there is left to every mourner in Zion that faith, which alone can reconcile him to the death of others, which alone can fortify his courage in the prospect of his heart, if we trust in him will bring own, which alone can fill his heart us safely to the peaceful mansions with peace and joy in believing. Even of our Father's house and restore to in affliction we are covered with the our sight all which we have commitarmor of God-and may wield the ted to his care. weapons of everlasting truth. may feel assured, that though we have been afflicted by our dear Father, he is not only able, but that he will keep all that we have committed to him, till the fair dawning of that morn which shall give us back all that we can desire. Who of us can bow and kiss the afflicting rod? It was said by one of old, "Shall we receive good the hand of God and not evil?" is a pleasing thought that our Father never loses sight of his children.

An earthly father may pass away, and true it is that his place can never again be filled; whereas the bosom that has given its nurstling to the grave, may yet have the truth changes not. happiness to nourish another, and "yet once more" the Lord will the parental heart may half forget "Shake not the earth only, but the its withered scion, until it finds it heavens also, that those blooming in heaven. But the va- which cannot be shaken may recant chair, made so, by the death mair." So "we receiving a king-

fells us to the earth, like the apos- of a parent can never again be filled. tle Paul, before we awake to our Our only remaining hope and comfort then is that He, who afflicts, will at the same time prove a father to the fatherless, and a husband to the widow, and the orphan's stay. and the stranger's shield. The dictates of philosophy are weak, in comparison with the power of His religious trust; it is the rock under whose shadow the weary find repose-the rock, whose summit is brightened by sunshine, while the valley from which it rises, is covered with clouds and darkness. of us who are suffering affliction the encouraging words may come, that He who was meek and lowly of

C. H.

For the Visitor. SOMETHING OLD.

What is right is not wrong. Right alone can make wrong right. Wrong cannot bring right out of wrong. Therefore whatever begins in wrong, goes wrong and ends wrong.

Right rests on the broad and sure basis of truth. It will admit of no. improvements. Right stamp of "progress." It will remain firm as the word of eternal truth when heaven and earth shall pass away.

This is a world of changes, yet We learn that

dom which cannot be moved," are and improvement has so subjected to this world of changes wrought upon the Christian relito be shaken and tried, "that we gion that searcely a vestige of its may be counted worthy to stand original purity remains. "Designbefore the Son of Man."

the system of religion in its simpli-Paul or Peter underwent we must undergo. What was essential to the salvation of James and John, is necessary for ours. Because a corrupt world and a fast age have changed the ordinances of the Lord's house, is no reason that we who are commanded to stand in the ancient landmarks, should follow after "their deceitful ways." The customs of the age, expediency, nor any other thing, will warrant a change in anything pertaining to There are no the Lord's house. provisions made for contingencies. The necessity for a change is an evidence of a departure from the simplicity of Christ, whose words shall judge us in the last day.

The simple system of healing as originally dictated by nature and good sense compared with its preseffects of an illustration of the "progress" and of change. Super- deceiveth himself." "Let no man usage have so far strained and im- among you seemeth to be wise in proved the healing art, that it is this world, let him become a fool frequently a curse instead of a that he may be wise." blessing—a confused mass of con- 18. same lawless spirit of "progress" 16. Enoch "walked with God."

ing men," "supposing that gain is While we are living in the flesh, godliness," began that system of merchandising which reared the city and purity as originally insti-proud structure, Babylon ;-"For tuted, and so wisely adapted to our her merchants were the great men nature, must remain the same, of the earth." Forgetting the pat-The same process of reform that tern of the old way, they follow every man his own way. If Enoch "walked with God," they "come walking after their own lusts." Was Elisha called from the plow, they are called from the theological school. Were the apostles fishermen, they are "the great men of the earth." If the Pope be charged with being the "man of sin," "The son of perdition," he lays the blame upon Antichrist; and Antichrist in turn lays the burden upon the Pope. If the Bible declares the way to be plain that the wayfaring man though a fool shall not err therein, their "improvements" have made it a mystery that cannot be understood, even to the most learned doctors and divines it is a mystery that cannot be solved. are some of the results of human wisdom, a solemn warning to all. ent "improvements," may serve as Paul says, "If any man think he is something when he is nothing he stition, science, progress and polite deceive himself." "If any man

jectures, dark sayings and myster- Thus saith the Lord, "Stand ye ies, assuming to frustrate and in the ways, and see, and ask for change the laws of nature and even the old paths, where is the good daring to meddle with the hidden way, and walk therein, and ye shall things which belong to God! The find rest for your souls." Jer. 6:

He walked in the footsteps of his performed faithfully this important Master; inasmuch, the sons of the charge. For God has not left himprophets could testify. "The spirit of Elijah doth rest on Elisha." During the period of the heathen Like Paul, he spoke the word of persecution, and throughout the God without charge; for having dark ages, the blood of the martyrs cleansed Naaman, the leper, he refused to take anything. But Gehazi, the servant of Elisha, wishing to "improve" the opportunity saw, fit the truth all protestant christento make a change, preaching files dom lay claim,—the lawfulness of in hypocrisy," saying: "My master hath sent me,": "Give I pray thee, a talent of silver and two changes of garments." And Naaman said, "Be content, take two talents." What was the result of this change? "Whence comest thou Gehazi?" "Is it a time to receive money, and age. "Even now are there many to receive garments, and oliveyards, and vineyards, and sheep and oxen, &c. The leprosy of Naaman shall 2: 19. The tree is known by its cleave unto thee, and unto thy seed fruits. "My sheep hear my voice, forever," 2 Kings 5.

recognized in the gospel of Christ. Wherefore the Savior has marked flee from him, for they know not out the way,—has given us an ex- the voice of strangers." John 10: ample "that we should walk in his 5. steps." He has also given us a Christ ever laid out other than the succession of living witnesses to the truth as examples to the flock, "one fold, and one shepherd." that we all should "walk by the Strangers however, have attempted same rule," and "mind the same to mark out others. The ancient thing." "Be ye followers of me" "fathers" would improve the system says Paul, "Even as I also am of of Christianity by a little admixture Christ." 1 Cor. 11: 1. "Brethren, of heathen philosophy. The foundbefollowers together of me, and mark ers . of Catholic Babylon would them which walk so as ye have us greatly improve the mode of worfor an example." Phil. 3: 17. "O ship by drawing largely upon heath-Timothy, keep that which is com- en idolatry, superstition and priestmitted to thy trust. "And the craft. Modern theologians, doctors things that thou hast heard of me and divines have seen fit in their among many witnesses, the same wisdom to give it the stamp of commit thou to faithful men, who "progress.", shall be able to teach others also." Thus upon the principle, "that a

Elisha was called from the plow. 2 Tim. 2: 2. Doubtless Timothy self without a witness in any age. of Jesus fully attests the existence of the true church of Christ. that bright array of witnesses to which can alone be tested by the mirror of truth, and an origin coeval with the period in which it was known to exist. Apostolic succession has nothing to do in the case, but a spiritual identity; for Antichrist can be traced to the apostolic antichrists." "They went out from us but they were not of us." 1 John and I know them, and they, follow The power of example is clearly me." John 10: 27. "And a stranger will they not follow, but will We have no evidence that one path to heaven; for there is

little leaven leaveneth the whole his approaches to the brilliant lump," this lawless spirit of "prog-"stars," Dan. 8: 10, whom he ress" and of change, though at first would make a reformer or a leader concealed beneath the cloak of of a sect. The line of demarkation "policy" and "extreme necessity," between the church and the world has "waxed exceeding great," sub- is removed. The "golden cup" is verting the whole order of the presented to the admiring multi-Lord's house,—for faith, repentance tude. Pride and fashion are drawn and believer's baptism, they substitute an impressment in the form of Popularity and ease are consulted. infant sprinkling, for humility they substitute pride, for self-deni- prayer is set aside for the more conal, revenge, while feetwashing, the Lord's supper &c., they have "cast down to the ground," and stamped as good as any way, in face of the upon them, -and they practice and prosper." The pope of Rome is not the only one that has exalted himself above all that is called God, and truth is not in him." 1 John 2: 4. assumed to change times and laws, In the midst of such instances of for we see too many abominable "evil men and seducers waxing idolatries, image worship, or mock- worse and worse, deceiving and beish imitations of the true worship of ing deceived," would we not do God, to close our eyes and cars to well, brethren, to "ask for the old, the startling fact that the devil paths," and be seen, Paul like, with his long experience in the art pressing forward toward the mark, of deception, is uniting all his hellborn schemes to make an "image to the beast," or a representation as near as possible to the true worship of God in order to deceive if it were hand, declaring, "these hands have possible, the very elect. Who but the devil, black with guilt and fell despair, would dare to change any of the mandates of high heaven? when the Son of God himself could only speak what his Father commanded him to speak, 49,50. How many alas! have guide in the path marked out by been deluded by his schemes con- his own footsteps, and his sheep ency, philanthropy, public policy, Jesus has been the guide in the "old and polite literature. If he can but paths" which we have been exhortcessity for a small change, he has What so greatly encouraged us to gained one point. He works by embrace true principles as the con-

within her enchanting embrace. The ancient mode of bowing in venient mode of sitting, while this way and that way are recognized startling truth, that, "He that saith I know him, and keepeth not his commandments, is a liar, and the

"looking unto Jesus the author and" finisher of our faith," forsaking the world, questions of policy, ministerial support, &c. stretch forth the ministered to my necessities." Acts 20: 34, "not tossed about by every wind of doctrine," but continuing in the things which we have learned and have been assured of, knowing of whom we have learned them." John 12: 2 Tim 3: 14. The Savior is the cealed beneath the cloak of expedi follow him. Do we not feel that induce the belief that there is a ne ed by the old brethren to walk in. little, and he is most successful in sistency of character and exemplary

conduct of those who held them? say Jews and Christians, we un-Would we let our light shine and derstand such of both parties as set an example for others, let us be- arc faithful to their profession, and come as "little children," bringing truly believe in their heart that the into subjection all our imaginina- Bible is a revelation of God. There tions, and every thing which ex- are others who are but nominally alteth itself, and let us heed the Jews or Christians who believe counsel of the aged and the good, that Moses was a great and wise and be followers together with man, who understood human nathem of "the Lamb whithersoever ture-at least as it was in his he goeth."

good and simple concerning evil," let us cultivate a meek aud quiet spirit." esteeming others better Jehovah himself or Moses is the anthan ourselves. Let us not be "weary in well doing," but as strangers and pilgrims walking in the "narrow way," follow in the footsteps of our Lord and Master, and then we have the assurance that where he is there shall we be also. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6. "If ve keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10.

> D. H.

LINSEY-WOOLSEY.

Linsey-Woolsey is a stuff strictly prohibited by the great Lawgiver of Israel. Not only is it forbidden to wear garments made of linseywoolsey, but also to sow two kinds of grain in one plot of ground, or put together, or to ride in a ve-conclusion. hicle drawn by such an unmatched team. Jews and Christians alike which embraces some elements of believe that the Law, though writ- Mosaism and heathen philosophy, ten by Moses, was dictated by the sprinkled with some formalities of

days-and gave good and wise laws Being "wise unto that which is to his people, some of which are even adapted for the whole race, and for all times. But whether thor of those laws, known as Mosaic, they are wise and good, and must therefore have been given for a good reason, clse they would be neither good nor wise, but an arbitrary burden put upon the shoulders of the people, like many of those of our corrupt and foolish rulers. No wonder then that many of the learned and wise, ancient and modern, have strained all their intellectual faculties to find out the reason for the prohibition of linseywoolsey; but none of these have arrived at any conclusion which the world could accept unanimously as the true one.

It must be admitted by all parties that, though we do not know exactly the reason linsey-woolsey must be a bad thing, and we for our part come to the conclusion that everything which, like linsey-woolsey, is half-and-half, is a bad thing, and ought to be avoided. Let us see to plow with two kinds of animals whether facts will sustain this our

Reformed Judaism is a system Creator of the universe. When we Romanism and Protestantism. 'Rethat Moses was an inspired lawgiv- ever historical facts have given their er: but if closely investigated, we incontestible testimony, as, for infind that it means an inspiration stance the birth of the Messiah, his like that of Napoleon the first, Washington and others, to whom the Creator imparted particular gifts; in order to effect certain purposes in the events of the human race. Moses, therefore, did not receive the laws which he gave to the people of Israel by a direct communication from Jehovah, and therefore there is no reason why these laws should be binding upon them, when they become inconvenient to the people. Accordingly Reformed Jews do away with all such restrictions, and keep only a few which are indispensable in maintaining, at least, the name of Israelites; as, for instance, the service on Sabbath and feast days-not the ceasing from labor, because most of them find it inconvenient to suspend their business on these days-and circumcision. The Rabbis and Hazans of the Reformed Jews are dressed in the garb of Roman priests; the synagogual music and chanting are deavor to get away as quick as borrowed from the different Protestant denominations, and the creed from the Unitarians. This is a linsey-woolsey Judaism, and a bad profess to believe in the literal thing.

Roman Pagans, sprinkled with return of Jesus, the Messiah, to reign anti-christian Judaism, and spiced in peace and righteousness, is to wiih a few grains of Christianity. make the word of God of none effect; It is therefore linsey-woolsey of the they believe that the glad tidings worst kind, and should not be of salvation is the hope of a resurtouched or handled by any one who rection to life eternal in Christ Jehas the salvation of his soul at sus, and to reign with him. But heart.

eral, who maintain the literal mean- are held up to the gaze of the mor-

formed Judaism professedly admits ing of God's revealed word, wheresuffering, his death, resurrection and ascension; or the sufferings of Israel, their ejection from the land of their fathers, and their dispersion; also in instances in which their own loved self, and the church to which they adhere, may be benefitted, but do not hesitate to spiritualize the same holy word, whereever history has not yet given its testimony; as, for instance, the second coming of Messiah in person to reign literally upon this literal, material earth; or the predictions concering the glorious blessings which literal Israel, the children of Jacob, should enjoy. and their re-gathering and re-establishment upon the soil of Canaan; also such predictions as would not suit them and the churchsuch commentators, interpreters and theologians are, in our opinion, on the wrong track, and have a linseywoolssy theology, from which every earnest Bible student should enpossible.

There are many ministers of the Gospel who, in private conversation, sense of the word of God. They be-Romanism is a system of the old lieve that to deny the personal these very men preach a different Commentators and interpreters Gospel to their congregations. of the Bible, and theologians in gen- Heaven with all imaginary glories, bottomless pit.

This practice is linsey-woolsey, preaching is in conflict with their ted by God's holy law. either linsey or woolsey.

never fail to fill their places in the in our opinion a linsey-woolsey idea. church, in prayer meeting, in For if Christians believe that they missionary concerts, &c., &c. They keep their Sabbath because the law are active members there, they of God says, "Remember the Sabpray they exhort; they invite sin- bath day," &c., they keep the ners to come and enjoy the same wrong day. God has commanded privileges. "Holiness to the Lord" to keep the seventh day, the last of is their motto, and a true. living the week and there is no authority. faith is what they recommend. But either in heaven or in the earth, as soon as they step over the threshold of the house of God they are entirely changed. The religious cloak is left behind in their pews for another occasion, and they return into that became flesh, have ever done the world and its affairs in the so, every Bible reader knows that common garb of Adam's children. Their lives outside the church and their business have nothing in com- week holy, in commemoration of mon with the religion they profess. They live and deal like all the rest of mankind. This is linsey-woolsey Christianity, and an abomination in the sight of God. s. These are they eall it Sabbath? to whom the Lord will say, "De-

tals, if they are converted to God once, in our hearing, that as a through Christ, cleansed by his historian he admits that there exblood, and justified by faith; and all isted a certain man by the name the horrors of hell to those who of Jesus the Nazarene, who, some would reject the invitation of mer-years before the breaking down of cy and love, are Ing other words, ac- the Jewish commonwealth, was sencording to the Gospel they preach tenced to death and executed." But the faithful, at death, are to go dil as a theologian he denies the reetly to heaven, while the wieked whole of it; no such thing as the are immediately sent down into the crucifixion of Jesus ever took place in Jerusalem, it is all fiction. Is not the Rabbi ploughing with an ox which the holy law of God abhors, and an ass together? Yet he ought and we would entreat those whose to know that it is plainly prohibi-

conviction of what is the truth, to Most of our fellow Christians call give it up immediately, and become the Lord's day, that is the first day of the week, Sabbath, and the idea There is a class of Christians who connected with this nomination is. that can transfer the day of rest from the last to the first day of the. week, except the Lawgiver himself: but whether He himself, or the Word neither of them did. Christians keep the first day of the the resurrection of our Lord and Savior, Jesus Messiah-which indeed is the fact—then its proper name is the Lord's day; why then

Our prayer meetings are mostly part from me, I never knew you." composed of linsey-woolsey material. Have our readers ever seen a lin- Some persons are in the habit of sey-woolsey Rabbi? There is one not speaking constantly of the trials, the far from this place. This Rabbi said sufferings which Christians have to undergo, and the heavy cross they by giving up the world?" And have to take upon their shoulders, surely he would ask this question &c., &c., whenever they invite sin- publicly if he dare. ners to come to Christ. This we Some have adopted quite a diffthink is rather a poor inducement erent system—and these we love to for unconverted sinners, and we are hear—they present the faith in an morally convinced that, if it were a all-loving Redeemer as a source of custom to enter upon a controversy exceeding great joy and gladness, in a prayer meeting, many a sinner which the world with all its glories would get up and say, "My dear sir, cannot give, and which passes all if Christianity, or rather, if to understanding. This is truth, dibelieve in Christ results in nothing vine truth; we have experienced it else but in pain and suffering, innumerable times. This is the way crosses and afflictions, I would do to persuade sinners to repent, come better to stand aloof from it, and to the fountain of life, and joy and remain what I am."

Christ, they cannot be the disciples peace and gladness of heart. reign supremely. It is necessary, therefore, to direct the attention of Christ imparts to the believer. the unconverted to this most imheart, "What does that man mean But, lo! I met an ice-cold face! eves

peace. But, alas, how often does Others again say to sinners, that the very countenance of the speaker unless they give up the world en betray the fact, that he is not in tirely, and give their whole heart to the enjoyment of that unspeakable of Christ, and cannot enter the looks rather morose and stern; and kingdom of God. This is truth when met outside the church, or indeed; one cannot serve two mas- lecture-room, he scarcely returns the ters; and he whose heart hangs on friendly "good morning" of one the things of this world cannot fair- who admired him last night, and ly prepare himself for that kingdom who would have thrown himself on in which Jesus, the Messiah, shall his breast, to inhale some of that divine joy which, he said, faith in

Thus it happened to us not long portant fact. But this would sound since, when we heard a man, well well, and would be for the benefit known in the community, speaking of the unconverted, from the lips of of Christian love, and how his soul one of whom it is known that he burned within him for all mankind, himself comes up to that life which and how he would like to embrace he so eloquently recommends to the whole human race, and thus others. Unfortunately this is too bring them in his arms into the fold rare a case. As a general thing- of Christ. After the meeting we with due exceptions of course—the strove to get at that dear loving speaker is known to be blessed man, though by nature we are not with every kind of this world's very quick in forming new acquaintgoods, and that he uses them in full ances. We succeeded in reaching like all other children of Adam, him, stretched forth our hand to except perhaps that he does not take hold of his, and then to tell attend the bali-room and theater. him how his remarks drew our soul The unconverted sinner says in his nearer to God and also to him.

that seemed to say, "How dare you be so. How I have wondered to approach me, the great man?" hear his deep and profound reasonand the tips of four fingers of his ing, and how his solemn appeals hand lay for a half a second, cold, have affected my poor heart. What like those of a dead body, in our might such a brother be (under warm hand. Of course the words God) if his time and talents could which we wished to say died before be devoted to the great work of they reached our lips, and remained unuttered. That is linsey-woolsey love, if not even worse than that.

But here we must stop, though we have a great deal more to say about things which we believe to be of a linsey-woolsey character. Yet we must not make the article too long, lest our kind readers throw it away as linsey-woolsey, which as we said before, must be a bad thing in every case, because the law of God forbids it .- The Israelite Indeed.

For the Gospel Visitor. THE HELPING OF MINISTERS. Dear Brethren:

In the June No. of the "Visitor," I saw an article concerning the support of our ministering brethren, with which I am much pleased. I hope the subject will be agitated until we are fully awake to the matter. It is something about which I have thought much. I have often been pained to see brethren, who are called to minister in spiritual things, so much engrossed in worldly matters, as those must necessarily be, who have large families to support, and no means by which to do so but their daily labor. I have seen a brother, (the best and most devoted one I ever knew) so worn down by his tremulous voice would rise to giver. The benevolence

bringing souls to Christ, without so many pressing cares, which the support of those so near his heart regnire. Can we but feel that we are drones in the great work of spreading the gospel of the Son of God? I should like to hear the first argument against the support of a brother who is called to the ministry. The strongest argument that I have yet heard, is that it has not been the practice of the brethren. This is just no argument at all. That the gospel in its purity is promulgated by the brethren must be apparent to every reflecting, unbiased mind. But that improvement can be made among us must, likewise, be apparent.

In many parts of the United States, our people are not known. Is it wrong to carry the gospel to such places because the brethren of former times have not done so. I presume that none will answer in the affirmative. We have not all talents to preach, but our money may help some one who has, and God will hold us accountable for that which lie has committed to our eare. If our selfishness will not permit us to go beyond the narrow limits of our own families, God our Father will dispose of us at the proper time and place. His word fatigue, and vexatious cares, that as tells us that he loves the cheerful God in his Sabbath morning devo- gospel, says Dr. Chalmers, "lies in tions in the sanctuary, my heart actions." The first thing which I has yearned with pity that it should wish us to do in this matter is, to

convince ourselves that the thing is mind of Jesus, when he prayed to right, that prudence requires it, that the church approves it, that religion ordains it, and then in view of these considerations act in the matter.

might be one, as he and his Father were one. When we follow Christ our great exampler from the manger of Bethlehem, to the cross of

Some one must make the first move. I did not expect to say much on the subject, but as the article met my approbation, I thought I would offer a few remarks upon it. And, though coming from a weak sister, my heart is most sincere in the matter. I have no doubt that many a good and useful brother too, has felt a joy in reviewing his pilgrimage, and in the recollection of the obstacles he was enabled to overcome, and the good he was enabled to accomplish, through the abounding grace of an Almighty Redeemer. But that will not make it any better for us when we recollect that we have not done our duty to him. And though the trials and hardships through which the minister of God may pass, may supply one of the elements of his eternal joy, it will not lighten the pain which we must feel for non-conformance to duty. I have already said more than I intended, so I will close by saying let us take the subject into prayerful consideration.

C. A. .H

THE MIND OF JESUS.

Dear Brother Quinter: After having read the history of your travels to the Annual Meeting, and especially the closing remarks in which you expressed the desire that the Brotherhood might become more united, I thought this was the

his heavenly. Father that his church might be one, as he and his Father were one. When we follow Christ our great exampler from the manger of Bethlehem; to the cross of Calvary, we find a submissive spirit, first to his parents while under their control, becoming an example to children while under their parents and guardians. O, that this mind might be in our children, which was in the child Jesus! When the fullness of time came, and he was about to enter upon his great ministerial duties, we still see this same mind of submission that he had when a child. In coming to his forerunner John, and when giving us, the example of Christian baptism in the river Jordan, in which not we have the witness that God was well pleased, he showed the same submission. And as the duties of his life increased, we see him much engaged in prayer to his heavenly Father, praying at one time until his sweat became as great drops of blood falling down to the ground. And as we must have the same mind, oh, with what earnestness and contrition of heart should we engage in prayer to our heavenly Father, that we might find help in every time of need.

We often feel very solemn when reflecting on the prayer of our blessed Redeemer when about to drink the bitter cup on Calvary. "Father if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Oh that we could appreciate the love the Savior had for the fallen race of mankind, in that he was willing to endure such suffering that we might be brought into union and fellow-

ship with our heavenly Father the garden thou mayest freely eat: Let us labor for this mind, that was but of the tree of the knowledge of in Jesus, that we may be willing to good and evil thou shalt not eat of deny ourselves and to suffer, that it: for in the day thou eatest therethe will of God may be done in us. of thou shalt surely die." Then will God be honored, when This was the first law given to his will is done on the earth by his man, and the only one given him, church militant, as it is done in while he was in the garden of Eden. heaven. Then would those around The penalty attached to the violaus have that same witness that tion of the above law was death. those that stood around the Jordan Our object in this short essay, is to had, and God would say, "These try to prove, that the penalty are my children in whom I am well was corporeal, and not spiritual, as pleased."

Then when we follow our Savior tive, and the penalty certain. to Mount Calvary, and see him by After the transgression, God an eye of faith extended on the arraigns the guilty pair before him, cross and hear his last expiring he calls no witnesses, but the crimiprayer, "Father forgive them, for nals. Adam excuses himself by see love manifested in the midst of self by pointing to the serpent. said, "was ever pain, was ever love must be paid. And unto Adam he of meditating on the same. Let us have our libraries adorned with reading matter, such as the Gospel Visitor, that our children may have wholesome instruction and that they may grow up with the mind that was in Jesus, that we may constitute unbroken families in heaven. This is my prayer!

Eaton, O.

For the Visitor.

The Penalty of Adam's Transgression. come mortal, and shalt continue in

some suppose. The law was posi-

they know not what they do," we pointing to Eve, Eve excuses herhis sufferings, and well has the poet But all will not do; the penalty like thine." Then, if we would said, "Because thou hast hearkened have the mind of Jesus, we must unto the voice of thy wife, and hast cultivate a spirit of forgiveness, and eaten of the tree of which I comin doing this, we feel the need of manded thee, saying, "Thou shalt praying to the Lord to increase our not eat of it-unto dust thou shalt faith. Then let us make use of all return." Gen. 3: 17-19. The the means of grace that is within penalty is, "Thou shalt return unto our reach. And hence the import-dust." What can be plainer? ance of reading much the holy Where is there the least intimation Scriptures daily in our families, and of a spiritual death, in the foregoing? Those who advocate the spiritual death, say "the penalty had to be paid in less than twenty-four hours, and that Adam did not die a corporeal death for many years afterward." But he was mortal, or subject to death the moment after he violated the law. The margin says, "In the day thou eatest thereof dying thou shalt die."

Dr. Clark says, "Thou shalt be-"And the Lord God commanded a dying state, till thou die." The the man, saying, of every tree of ostensible meaning of which, is,

thou shalt become subject to death, thou shalt enter upon a state that will terminate in death, which was literally fulfilled." In Gen. 5: 5, we find the obituary of Adam. Now, dear reader, here we find Adam died a cor-Now I ask you, poreal death. would Adam have died a corporeal death if a spiritual death was the penalty, or did God inflict a twofold punishment upon Adam? Let me here show you the absurdity of a two fold punishment. Suppose Mr. B. is guilty of a 'petit larceny, for which the law says, "he must be confined in the county jail a certain number of days." After he has been confined the number of days specified, the officer comes to take him out. Mr. B. says, "Well I have violated the law and have now paid the penalty." "Not exactly," says the officer, "You must be confined in the state prison one year yet." "What for?" asks Mr. B. "Petit larceny," replies the officer. Now I ask every rational man, whether it would be just for Mr. B. to be confined in the state prison one year after paying the penalty of the law? It certainly would not be, and yet it would be just as near justice as for Adam to die a twofold death. The elements are arrayed against man. The ground is cursed, thorns and thistles spring up spontaneously, to war against man, and sweat gushes forth from his pores and decomposition has commenced, which will terminate in death, and he returns to dust, which is the penalty of the violation of the law given to Adam.

W. R. D.

Pleasant Hill, Ohio.

REMARKS.

For the writer of the above we have a respect, and would be sorry to say any thing whatever that would discourage him from pursuing investigations of Bible subjects. We would like to encourage him and all other young brethren, and indeed all brethren, to study carefully and prayerfully the divine Oracles, that they may be wise in all things that pertain to Christian duty, doctrine, and salvation. But we have, and that with concern, noticed a tendency among some of our young and promising brethren to fall in with views and systems which might lead to other than the most desirable results, as well as from the ground occupied by our brotherhood upon those subjects. We therefore would, in brotherly love, and not in a dogmatic or controversial spirit, suggest a few thoughts upon the subject of the above communication, believing the brother who wrote it will appreciate our motives, and receive our remarks in the same spirit of kindness in which we hope they are offered:

We remark in the first place that man has within him two kinds of life-the natural or animal and the moral or spiritual. And as he has two kinds of life, he is of course subject to two kinds of death, the natural and the spiritual. Scriptures plainly recognize this view of man, and his subjection to the two kinds of death named. All life is in God, as is implied in the following language of Jesus: "For as the Father hath life in himself so hath he given to the Son to have life in himself," John 5: 26. Then as there is no life but what is in God, life will be measured, regu-

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ulated, and modified, by man's conneetion with God. Man stands related to God in two ways: first, as a mere being; and, secondly as a holy being. In the first way, his relation consists in a connection with the natural perfections of God as his Creator, and produces that intellectual life which evil spirits as well as all men enjoy. In the second way, he is related to the moral attributes of God as well as to the natural, and this relation produces that moral or spiritual life which both good men and good angels en-The higher, or everlasting life, is only enjoyed by those who live in close communion with God. While the lower or imperfect grade of life is a state of existence further removed, and separated from God. Hence we have the following Scriptural representations of man in his sinful state: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59: 2; "Being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." 4:18.

We can now perhaps understand those Scriptural representations of man, which represent him to be both dead and alive at the same time;—that is, he may have one kind of life, while he is wanting in another. He may possess human life but be destitute of divine life. Hence it is said, "he that hath the Son hath life, and he that hath not the Son hath not life." 1 John 5: This is affirmed of living men. Then he that hath not Christ, "who is our life," hath not eternal life, but has only human life.

We further remark, there are, according to the Scripture, some who are dead in some sense, even while they enjoy common or human life. "Verily, verily, I say unto you," said Jesus, "he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." John 5: 24. Now as this man could not have been dead in the sense that men are dead when human or natural life is extinct, he must have been dead in some sense even while he lived. But he passed from death unto life though human life was not extinct. There must be then both human and divine life dwelling in the same person at the same time. And if there are two kinds of life, there are also two kinds of death, as the one necessarily implies the other. We can have as many kinds of death as we can have of life. The following language of John conveys the same idea as that of Christ which we have been considering: "We know that we have passed from death unto life, because we love the breth-He that loveth not his brother abideth in death." 1 John 3:14. The meaning of this is, that those who give evidence that they Christians, have passed from a spiritual death to a spiritual life. While those that give not that evidence, still abide in death. The language of Paul when referring to the change that the Christians had undergone, implies the same idea. hath he quickened, who were dead in tresspases and sins." Eph. 2:1; "And you, being dead in your sins and the uneircumcision of your flesh, hath he quickened together

with him, having forgiven you all when the brother says "the penalty trespasses." Col. 2: 13.

resent those persons who are yet in their sins, and separated thereby from God, and having no spiritual communion with him as being dead. And is it not highly probable, and indeed certain, that Adam, the first sinner of the human family was in self, it was thus stated: "cursed is this state of spiritual death? After his transgression, he had no enjoyment in communion with God, but shunned his presence, and was afraid of him. These are plain symptoms of spiritual death. must we not regard him as being dead in trespasses and sins while he showed these symptoms? And must not this spiritual death have been a part of the penalty connected with the law that God had given him? It seems to us plain that it was.

And it is evident then that Adam died the very day he transgressed the divine law, which was thus stated; "in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17. That day he died a spiritual death, though he lived nine hundred years afterwards. It is true he became mortal at the same time, as the seed of a corporeal death was then planted in his body. The brother remarks, "Now I ask you, would Adam have died a corporeal the sorrow, misery, death, and ruin death if a spiritual death was the which have resulted from sin, and penalty? Or did God infliet a twofold punishment upon Adam?" included in the penalty. Surely there was no more punish. The above suggestions are rement inflicted than was implied in spectfully submitted to the beloved the penalty. But we think the brother who wrote the foregoing spiritual death as well as a corpo- article, and to those who read it, real death was implied in the pen- from a desire to promote sound alty. It is evident there was more views of gospel doctrine. implied than was 'expressed, and

is 'thou shalt return unto dust,'" The Scriptures then plainly rep- he does not state the penalty as it was stated by God himself after the transgression was committed. penalty as first stated was, "in the day that thou eatest thereof thou shalt surely die." But when it was afterwards explained by God himthe ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herbs of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." We here see that much more was implied in the penalty than was expressed, for there was not only a two-fold punishment inflicted, but a four or five-fold punishment. This the brother seems to have overlooked. Now there was no "absurdity" or injustice in this, since all these kinds of punishment were implied in the penalty, and so the illustration of the brother does not apply to the case. The tact is, the term DEATH as used by God when he gave his law to Adam, as the penalty of that law, was designed to convey the idea of all consequently spiritual death was

THE FUTURE OF THE LOST. BY REV. C. P. KRAUTH, D. D.

The man who is fixed in his purpose of continuing in sin, sometimes takes up the Bible with the desperate resolve that he will find in it a God to suit him; that the hateful doctrine of a retribution beyond the grave shall not be discovered there. And never has the "depth of Satan" been more manifest than in this, that men have been able, or had the audacity to pretend that they were able, to extract from this book the doctrine that there is no future punishment, or that it is limited, or that it is not suffering, but merely annihilation.

The vain secker for peace in his sins opens the book. What mean those expressions, "the curse of the law;" "the wrath to come;" "that men shall stand before the judgment bar to receive according to their works;" "to give to every man the fruit of his doings;" "shall have judgment without mercy?" "God is pure mercy." the Adversary whispers. That Satanic prompter, who talks of nothing but God's justice and wrath, when he wishes to drive men to despair, talks of nothing but God's love and His long-suffering when he wishes to lull men into security. How he urged and pleaded for boundless trust in God when he would tempt the Savior to east himself from the pinnacle: "Fear not, He will give his angels charge over thee. Thy foot even shall not strike the stone." But the answer of our Lord then is the true answer ever: "Thou shalt not tempt the Lord thy God." Throw not thyself on an imagined dous, yet a merciful knell to mercy has its means and conditions, life pulse its own perils. Listen to

and he who will not conform to both shall not obtain mercy. Never is Satan so deep and dangerous as when he becomes most evangelical, preaches the Gospel, and parades the good tidings of salvation with an carnestness which leaves him no time to say a word about its conditions.

The seeker takes up his Bible to find mercy there, but the mercy he finds there has such limitations as these: "I will render VENGEANCE. says Jehovah, to mine enemies." "VENGEANCE is mine." "In flaming fire taking vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ." "Indignation and wrath upon every soul of man that doeth evil." "Fear Him who is able to destroy both soul and body in hell."

Driven from the position that there shall be no retribution, his Tempter has still another depth, and prompts him to find a fearful relief in the hope that the second death may be annihilation. He shall lapse into unconsciousness. The spirit of the bad man shall utterly pass away. Life is a bubble; the thin shell of the body is broken; a little spray falls on the ground; a little dust is laid in the grave, and that is all. There follows life, the long, long sleep,-the sleep which knows no waking. Surely he can torture the Bible into this meaning. But that book is as a bell hung by Jehovah above the sunken rocks on the shoals of time; it tolls with every touch of the sweeping and surging passions of men; tolls a knell, a tremenmercy which has no promise. God's such hopes. It makes the sea of

that toll: "There shall be weeping and wailing and gnashing of teeth." Listen to that toll: "They have no rest, day nor night." Listen, stroke after stroke: "They shall dwell with everlasting burnings." "When once the Master of the house is riser up, and has shut to the door, and ve begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, he shall answer and say unto you, I know ye not whence ye are. Depart from me, all ye workers of iniquity." "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." "The rich man in hell lifts up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom," and cries for mercy; speaks of his torments; pleads for his brethren. Can the annihilated exist at the judgment day, and depart? can the annihilated enter fire, and that fire everlasting? can they weep and wail? can it be said that they have no rest who have all rest? can they dwell in flames? can that which is not have an abode? can the annihilated reason, and plead, and be conscious of their misery and the joy of the redeemed? Dashed on these hidden rocks lie sad wreeks, but all the wrecked were lost because they would not listen to that solemn bell.

The man who is seeking in the Bible the evidence that he is as the beasts that perish, cannot close his

that toll: "Depart, ye accursed, stripes, he who knew it not shall into everlasting fire." Listen to be beaten with few. "It shall be MORE TOLERABLE for Tyre and Sidon in the day of jndgment." "The Pharisees shall receive greater damnation." Now suffering has degrees, annihilation has none; has neither few nor many strokes. It is itself one oblivious stroke which puts it beyond Omnipotence itself to inflict a second. One man, or one set of men, cannot be more tolerably annihilated than another; one cannot have a greater annihilation than another.

> The searcher is forced to see that the punishment of men and of fallen angels is represented as of the same kind. "Depart, ye accursed, into everlasting fire prepared for the devil and his angels." But the devil and his angels are not annihi-They exist. The devils belated. lieve and tremble. The very prince of evil who is trying to delude men by this plea gives in his very existence an answer to his own falsehood. No, no; it is too fearfully true, as the Bible declares, the nngodly "shall be tormented (not annihilated) in the presence of the holy angels, and in the presence of the Lamb (the annihilated would no longer have a presence, or be in a presence), and the smoke of their torment (not of their annihilation) ascendeth up (not for a few years, or for a few thousands of years, or a few millions of years) but FOREVER AND EVER.

BURNING WITH PURE OIL.

It is related in the biography of eyes to the fact that it speaks of DE- one who lived to become a devoted orees of punishment. The servant Christian man, that while he was who knew his master's will, and did yet a little boy, the passage read it not, shall be beaten with many from the Bible in the family on a

certain occasion, was Exodus 27: 20, describing the oil used in the vessels of the tabernacle. The meaning and application of the verse was explained by other passages from the New Testament. This boy was then but five years old, and it was not supposed that he could understand or feel the slightest interest in a subject considered far beyond his age. The older children left the room after family worship, but the little boy was detained, as usual, to be taught some simple verses of the Bible by his mother, and to pray with her. He kneeled down at length to pray, and in the midst of his prayer, he paused, and exclaimed earnestly, "O my God, make me to burn this day with pure oil!"

The morning lesson had not been lost upon him; he had understood its import. "Most evidently," says his biographer, "was this prayer heard and answered throughout the day of his life."

How appropriate is this petition for the morning offering of every Christian: "Make me to burn this day with pure oil!" If He who hath all hearts in his keeping vouchsafe a gracious answer to that pray-

er, the example of the disciple must be one that will glorify the name of Jesus. Such a man will walk with God. No unhallowed fires will be lighted in his bosom. Neither revenge nor hate can burn there.

The peace and joy of the believer will fill his soul.

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And such a man will be found obeying, through the grace given him from above, the injunction of the Master, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

DESPOTISM OF A BAD HABIT.

O, the tyranny of a bad habit! Coleridge, one of the subtlest intellects and finest poets of his time, battled for twenty years before he could emancipate himself from his tyrant, opium. He went into voluntary imprisonment. He hired a man to watch him day and night, and keep him by force from tasting the pernicious drug. He formed resolution after resolution. Yet, during all the best years of his life, he wasted his substance and his health, neglected his family, and lived degraded and accursed, because he had not resolution to abstain. He would lay plans to cheat the very man whom he paid to keep the drug from him, and bribe the jailer to whom he had voluntarily surrendered himself.

Terrible, terrible is the despotism of a bad habit. The case of Coleridge is an extreme one, of course. But there are many, whose eyes these lines will meet, who are as truly the slaves of a perverted appetite as he. Their despot may be opium, tobacco, drink or worse; but they are so completely under the dominion of their master, that nothing short of a moral war of independence, which should task all their own strength, and all they could borrow from others, would suffice to deliver them.

Youth's Department.

POOL OF SILOAM.

"By cool Siloam's shady rill,

How sweet the lily grows!

How sweet the breath beneath the

Of Sharon's dewy rose."

"Lo! such the child whose early feet The paths of peace have trod; Whose secret heart with influence

swect,

Is upward drawn to God."

There is a fountain and a pool of Siloam. They are on the east side of Mount Zion, at the foot of the hill, or rather under the hill, as the water gushes out from the rock some twenty feet below the surface of the earth. From this fountain the water flows under the ground for a considerable distance, when it enters the pool of Siloam. From the pool the waters flow down into the lower part of the valley of Jehosaphat, which was anciently called the "Kings Dale," where they water a few gardens of cueumbers, which are cultivated by the poor people who inhabit the village of Siloam, on the opposite side of the valley. The waters of Siloam are sweet and though not very cool.

This is unquestionably the same place to which our Savior sent the poor blind man that he might wash and be healed. You will recollect the interesting story. The man had been blind from his birth. sus was passing through the streets upon a certain day with his disciples, he saw him, and his disciples supposing that he had been made blind in consequence of some sin, asked whether it was because he had sinned, or his parents, that this great evil had come upon him. The Savfor replied that it was not because of any particular sin which either he or his parents had committed. that he was born blind, but that the wonderful power and mercy of God might be shown to him. He then

ground with which he anointed the eves of the blind man, and sent him to the pool of Siloam to wash.

Having done as the Savior commanded, he received his sight, and came into the city, seeing all things as clearly as if he had never been blind. How happy he must have been at that moment! How strange and beautiful every thing must have appeared! And his father mother, whom he had never seen, with what delight must he have looked upon their faces for the first time! And all this because he obeyed the command of the blessed Savior. If the blind man had said, when Jesus told him to go to the pool of Siloam and wash, that some other place was just as good, or that it was a long and difficult walk for a blind man to go gown into the deep valley, he would not have been healed. But instead of this, he did just the very thing which Jesus told him to do, and thus received the precious blessing of sight, and what was worth much more, the forgiveness of all his sins. And now let me tell you of another fountain, which is far more interesting and important to you than that of Siloam. It is that fountain

"Filled with blood,

Drawn from Emanuel's veins." To that fountain all are directed to go and wash. The blind, the lame, the rich, the poor, the bond, the free, the old, the young,-It has been opened for sin and uncleanness. and whosoever will, may wash therein and be healed. The Savior is now passing by. His eye rests upon you, and he sees you blind With gentle and ruined in sin. voice he says "Go sinful child, go to immediately made a clay upon the the fountain, wash and be healed.

Wash in my blood which has been tween thee and him alone." Matt. shed for you. as scarlet, they shall be as white as snow; though they be dyed like crimson, they shall be as wool." Yes go. Listen to his sacred voice, and obey his commands. His prom. ise shall not be vain. Wash in his blood, and joys of forgiven sin shall be yours, joys which no wealth or honor, or earthly pleasure can give or take away. When the Savfor directed the blind man to go to Siloam he went immediately, single day, a single hour's delay, and Jesus might have passed on his way to do good to others, and his blindness remained for ever. thou likewise. Go now .- Youth is the time to serve the Lord. The present moment is within reach, and you may embrace the The gushing fountain flows most freely to-day-to-morrow-who shall tell what will be on the morrow?

"By cool Siloam's shady rill The lily must decay; The rose that blooms beneath the hills

Must shortly fade away.

And soon, too soon, the win'try hour

Of man's maturer age .. Will shake the soul with sorrow's power,

And death complete the stage." Selected by D.

Mt. Morris, Ills

Querie

ON DEALING WITH MEMBERS AC-CORDING TO MATT. 18.

Questions and Answers.

thec, go and tell him his faults be- in the church.

Though your sins be 18: 15, "but if he will not hear thee," ver. I6. "If he yet neglect to hear thee, &c." ver. 17.

> 1st. Why go to him? Because by so doing you have an opportunity to become reconciled. Again, he may not know that he has offended thee, and hence by going, you delay not a reconciliation. But why not tell it unto the church at once? because when Christ gave us this precept, he knew that it were better for a settlement to be effected within the means of the offended and offender, than to bring the whole church into difficulty. Again, if the spirit of the Lord dwell in you, ye are always ready to be reconciled one to the other. And you will always strive to keep peace and harmony in the church. But if Satan has control of your hearts, sin is the fruit of your ways, for out of the abundance of the heart the mouth speaketh. Luke 6: 44, 45. We cannot therefore conceive any other reason why Christ gave the precept as he did, than that in his great wisdom, he saw it to be the best and only proper way.

2. Has a brother been approached with a view of reconciliation, according to Matt. 18: 15, 16, 17, and then has been excommunicated from church fellowship, through impartiality and in the spirit of God, and in accordance with the Gospel, and is still dissatisfied, and withal other members are also dissatisfied, how shall the church proceed in such case? We think that there is but one way. If a member is expelled according to due process, "If a member trespass against that member has no more any right Again, if other

commune with the brethren? We select committees to do business at say not until such persons shall have become satisfied, for it is not good to eat or drink unworthily.

- 3. Can a member, having been expelled, have a rehearing? We think it admissible, and if so be that he, a second time, is held to the church as a publican and a heathen, we hold that that matter has been set aside and is finished. For it may fairly be supposed that in and through the first and second trial the matter has been earefully and impartially canvassed. It certainly is not pleasant to the church to depose a member and east him away Eg Tata 1 J with the wicked.
- 4. How shall the church, proceed, if this same member with others yet be dissatisfied, and the matter having gone for the space of years, and in the meantime the visit has passed time and again to these disaffected members and they do not bring in any complaint until after they have communed, then call for a committee to settle this matter? 1st. We hold that it is the duty of all persons to come, unto the church, as on the day of Pentecost many eame unto or were added unto the church, not the church unto them. And of those who are still disposed to call for a committee. we would remark that the Gospel does not appoint committees only as in Mat. 18: 16, and this only before the church has acted in the premises. But says one there have been committees to settle such eases. We grant that the Church has allowed committees, but where is the scripture for so doing, excepting as we have stated above? If members will not hear the church, should

members are dissatisfied, can they they set the church aside, and defiance of the church, and make it subsidiary to the will of a few? We think not.

777 11 777 17714

Again, if members have been visited, and have failed to make specifications, or enter complaint for grievances, and have stated that they are satisfied in the church and with the members thereof, there are but two reasonable conclusions, 1st either such member is at peace with the ehurch and its proceedings, or 2nd, that such member has told a falsehood by saying unto the visiting members that he was satisfied in the church and with its members.

Then, in the first place, it would not be reasonable to admit complaints long since satisfied, and in the second, it would not be unreasonable that that member be called to account for falsifying, and the others for allowing them to eall committees for persons excommunicated instead of hearing the church.

Again, if such members will not hear the church, Mat. 18., let them also be unto the church as in the 17th verse. This we conceive to be the only way to do in such cases, for if it was just to depose the member in the first place, it will be equally just to set aside those who adhere unto such deposed member instead of the church.

We submit the foregoing to the examination of all, and if found to be incorrect, either in part or whole. we beg to be corrected, and would receive the same as a favor, and if thought admissible through Visitor.

Respectfully submitted.

B. WEYBRIGHT.

Goshen, Ind.

Indiana, Pa., August 4th, 1865. Br. P. B. STOUFFER:

The August No. of the G. V. came to hand today, and in looking over its contents I found your "query," and I will most cheerfully endeavor to answer it; but before I do so, I must also ask you where you received the idea that the apostles were "resurrected?" Surely you did not learn it from my articles.

Faith is the effect or result of testimony. Now if you have any testimony that the apostles are "resurrected" I would thank you most cordially to impart the information to me and others through the "Visitor."

The apostles were slain for the testimony which they held, and hence they are represented as under the Altar, and at the opening of the fifth seal, they "cried out" to the "Lord holy and true" for judgment and vengeance "on them that dwell on the earth."

They were in the "intermediate state," and conscious, and are represented as becoming impatient (if I am allowed to use the term) to go into their reward, but it was said unto them that they should rest yet for a little season until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." From this I understand that they will not be "resurrected" until all those who must yet seal their profession with their blood are also ready to be "resurrected," and then they will all go into their reward at the same time.

among that number. I will yet say that I had originally contemplated to write an article on the "JUDG-MENT," but as it is a very difficult theme, and I have no great facilities to find the texts bearing on that subject, and time being procious with me, in the summer season, in a different channel of usefulness. I have not vet found time to prepare the article, though some of the materials are collected and arranged, and it may yet appear at some future time. Yours in the bonds of Christian fellowship.

Jos. HOLSOPPLE.

Shall we have an Annual Meeting in 1866?

This question, perhaps, occasionally presents itself to, at least, some of our brethren, with interest. question arises from the consideration that no request for our Annual Meeting for 1866, was presented to our last Meeting in Illinois. presume the general impression among the brethren was, and it still is, that we will have our Meeting as usual next spring. But there will be an uncertainty about the matter until there is some place offered. And we feel the subject is one that should commend itself to the serious and prayerful consideration of the brotherhood. The conviction probably would be general among the brethren, that the omission of an Annual Meeting would be a disadvantage to the church. And surely it would be a grief to the brotherhood to know that no place is offered for the meeting.

Where then shall the Meeting be "Blessed and holy is he that hath held, if we have one? The Meeting part in the first resurrection." Oh! will properly belong to the East may you and I dear reader, be next spring. But in which congreto which we are looking, and not without some reason and hope of hearing from one of them a request for the Meeting. These are the following: The church in Franklin Co., Pa., in which the Meeting was to be last spring, but declined taking it on account of its nearness to the seat of war, the church in Lancaster Co., Pa., which had thought of taking it when the brothren in Franklin Co. declined taking it, and the church at Pipe Creek, Md. which requested it for 1867. Probably all the brethren are agreed in this, that if the church in Franklin Co., Pa., wishes to have the Meeting, it properly belongs to them, as they were to have it last spring. And as they wished it then, but had it not, can they not make the necessary arrangements for it next spring, and if they can, will they not honor the Lord, and favor the brotherhood by doing so? And will not the brethren in Lancaster county ascertain whether the brethren in Franklin design taking it, and if they do not, will not they then serve the cause of truth and righteousness by taking it? And would it not be well for the brethren of the Pipe Creek church, who have kindly requested the Meeting for 1867, council together, and ascertain whether there would be any thing to hinder them from having the Meeting in 1866 instead of 1867? And if they find there would not, then ascertain whether either of the other two churches named above desires to have it, and if neither of them desires it, then let the brethren at Pipe Creek take it next spring. This no doubt would be very acceptable to the brotherhood.

gation shall it be? There are three, to which we are looking, and not without some reason and hope of hearing from one of them a request for the Meeting. These are the following: The church in Franklin Co., Pa., in which the Meeting was to be last spring, but declined taking it on account of its nearness to the seat of war, the church in Lancaster Co., Pa., which had upon.

Brethren, think and act on this subject with that promptness and charity which belong to our holy profession. God has blessed us, and let us serve him with our substance, and in whatever way we can. Through the Visitor and Companion the brotherbood can be informed upon the subject, when something definitely is concluded upon.

To our Contributors and Correspondents.

. We are always pleased to receive communications, even if we cannot insert them. When brethren and triends write for our Magazine, it shows a friendly feeling tonus, land a disposition to help in the work in which we are engaged. And a knowledge of this, is encouraging to us. And feeling it a duty as well as a privilege and pleasure to reciprocate kindness, we on our part would like to encourage our friends in such labors as may promote their own improvement and be useful to others. And it is always unpleasant to have to decline publishing articles sent us by those who feel like: contributing to our work. among the many trying and perplexing labors an editor has to perform, this is not the least. But he must sometimes do it.

It is reasonable to suppose that an editor would commonly know better what is most acceptable, edifying, and useful to his readers in general than his contributors would. We think if we know ourselves, our object in conducting the "Gospel Visitor" is to do good. For the Lord knows, we feel deeply impressed with the necessity of improvement within as well as without the

church. And in inserting articles, ways, many have become disgusted or in declining to insert them, we try to have reference to the probable effects that the articles will have upon our readers in doing them good.

ways, many have become disgusted with them, not because they are, in themselves, wrong, or because they contained erroneous ideas, but because there was too much said upon such subjects. However good

We are fully aware of the light in which writers generally look upon their productions. As parents are generally very partial to their own children, and think they are better than those of their neighbors, so do writers too often feel towards their literary productions. And after they have spent some time upon their labors, to have them refused, requires more patience and meekness to preserve a proper serenity of mind than poor human nature usually possesses, and the editor is severely censured.

We have frequently received articles upon very good subjects, the ideas of which we are fully agreed with, but they needed much correction, and we have taken them up again and again to correct them, but becoming discouraged at this, we have then attempted to transcribe them, but finding it impossible to get the writer's ideas in many places, we have been compelled, although we were reluctant to do so, to lay them aside.

We have quite a number of articles on hand, and have had for some time, on the subject of war and voting. Other communications though not designed to be on these subjects, have had much of the same things in them. Indeed, since these subjects have been so much agitated, it seems some brethren could not write on any subject without introducing them. Now since these subjects have been brought before the brethren, so frequently in different

ways, many have become disgusted with them, not because they are, in themselves, wrong, or because they contained erroneous ideas, but because there was too much said upon such subjects. However good a thing may be, too much of it may weary or even disgust. Hence we have withheld a number of articles of this class, although we love the writers, and agree with the sentiments contained in their communications.

Again; there are communications sent us, containing expressions and sentiments which might very justly be introduced into council meetings. and also on other suitable occasions. but to insert them in a paper which is read by the public, when they probably would not be appreciated at all by many, we think would not be advisable, and might not be in accordance with the apostolic admonition, "Let not your good be evil spoken of." We hope we shall be understood upon this subject, and that our remarks will be appreciated. The Savior said to the disciples "I have many things to say unto you, but ye cannot bear them now." From this it appears that he kept some things from even his disciples at that time, because they could not bear, appreciate or understand them. Then we should be very careful in all our labors of love to do good, that we do not, by a want of prudence, make Christianity appear repulsive rather than attractive to sinners.

jects have been so much agitated, it seems some brethren could not contributors and correspondents, as write on any subject without introducing them. Now since these subjects have been brought before the brethren, so frequently in different men; judge ye what I say." We

considered, and an editor's position fully appreciated, he would ofter. receive sympathy when otherwise he may receive censure, and be prayed for when he is condemned. We shall try and not abuse the discretionary power our responsible position requires we shall exercise. And if we do not, we hope there will be no offence given.

We are thankful to our friends for their past contributions, and we shall be happy still to receive their favors in the form of communications, letters containing news from the churches upon any points that may be thought interesting to our readers, and selections. Do not write with a pencil, but with a pen, and if possible with good ink. Do not crowd your words or lines. Every communication must be accompanied by the writer's name, to be entitled to proper attention. The full name may be withheld from publication if desired.

Hotice of Meetings.

Oakland Mills, Juniata Co., Pa. The District Meeting of the Middle district of Pa., will be held with the Lost Creek church, the brethren there requesting it. It will be held on the 15th of October, at Freespring meeting house, and a lovefeast on the 14th of October. Mifflin will be the nearest R. R. station for Western brethren, and Thompsontown for the Eastern. The place of meeting is five miles Linn county, Iowa, Sep. 30th and from either of the R. R. stations Oct. 1st. An invitation is hereby mentioned above. will be taken from these places by who contemplate visiting Iowa this the brethren living within the fall. bounds of the church in which the .

think if these things were properly meeting is to be held. Perhaps it would be well for brethren designing to attend the meeting, to let their design be known, that those who make arrangements to afford them conveyance may know what arrangements to make. Any brethren wishing to correspond with the church in which the meeting is to be held can address

> HENRY LAUVER, Oakland Mills, Juniata Co., Pa.

> Waterloo, Iowa, July 25th, 1865. Br. James Quinter: Dear Brother: Please announce the following appointments in the "Gospel Visitor." On Saturday and Sunday the 23rd and 24th September next the Lord willing, there will be a communion meeting with the brethren at Waterloo, Iowa, and on Tuesday and Wednesday, 26th and 27th of September, there will be a communion meeting at Cold Water, in Butler county, Iowa. A hearty invitation is hereby extended to our dear brethren and sisters to pay us a visit at that time, and especially to the ministering brethren in the East. We hope that some will feel willing to come over into Macedonia and help us. Brethren there is a great field open here, and but few to labor in it. Dear brethren please lend us a helping hand, at least some of you. By order of the church.

E. K. BUECHLY.

There will be a lovefeast at the meeting house of the brethren in And brethren extended to brethren in the East There will be a communion meeting at N.B. Murray's, five miles east of Marshalltown, Marshall county, Iowa, to commence at 10 o'clock, A.M. on the 30th of September, to be continued on the 1st of October. A general invitation is extended to members, but more particularly to ministers.

JOHN MURRAY.

August 7th, 1865. For other notices, see cover,

Br. JOHN METZGER'S address is Cerro Gordo, Piatt Co., Ills.

News from the Churches.

Father Moser of the George's Creek church, Fayette Co., Pa., in a letter to us, dated August 2nd. says: We have had a beautiful little revival at Fair View. There have been eighteen added to the church within six weeks. He also informs that bro. J. MACK of that church has been ordained bishop, and that the church had some time during the Summer held an election, and chose brethren Joseph B. Moser and John Gans speakers, and brethren Nicholas Johnston, Sam-UEL COVER, and SAMUEL NEWCOM-ER deacons. It affords us much joy to hear of the prosperity of the church at George's Creek. May the Lord continue to visit it with refreshing seasons, and may he keep the precious souls who have recently been gathered into it, with all its other members faithful unto death that they may receive a crown of life.

For the Visitor.

GOING HOME.

AIR .- Madelin.

High on the stormy Ocean, going home, O'er billows of commetion, going home, Our ship is sailing on;

communion From the land of desolation

Going home, going home.

O'er this tempostuous ocean, going home, I view with warm emotion, going home, My destined, happy home.

Where my Lord is interceding,
Who had died on Calv'ry hleeding—
Going home, going home.

When trials of temptation, going home, Cause fears of my salvation, going home, Oh then I pray for faith, When the Tempter mad is raving,

And his dangers I am braving! Going homo, going home.

When I have gained a trial, going home, And made some self-denial, going home, I turn toward my home, Where, Soyond this vale of sorrow, Dawns an endless, bright to-morrow;

Happy home, happy home.
There in those heav'nly places, happy home.

Where all is love and graces, happy home,

I'll praise my God and King, And will cease to serve him, never, But extol his name for ever. Happy home, happy home.

SALFORD BARD.

Harleysville, Pa.

For the Visitor.

Contributions for the Southern Brethren.

James Quinter:

Dear brother, agreeable to order of Annual Meeting, I report for the information of the brethren, the amount of monies received of the different churches-(brethren and sisters) for the use of the needy in the South, up to the morning of July 24th, 1865, all sums I may receive after 9 A. M. of said date, will be subsequently reported. Those churches who disregarded the order of A. M. not passing their contributions through me to the brethren in the South, but paying them to other brothren, of course are not included in my re-Bro. Mumaw will report port. what monics he received, &c.

	(CONDENSED.)	Receipts *H	Evnenses
		recognis	pozzos
June 20.		\$263,80	\$1,91
" 00	by Annual Meeting	100,00	\$1,01
" 22.	From Philadelphia, Pa. church by J. Goodyear	100,00	205,00
	Sent to P. R. Wrightsman, Freedom, Washington co. Tenn.	40,00	1,55
	From Mongoquinong church, Indiana by Geo. Long	56,50	1,00
" "	"Roanoke church, Illinois, hy George and James R. Gish	62,25	1,75
	" Nettle Creek church, Indiana, hy John Working	02,20	1,10
	Harrison church, O. 132,98 Covington " 80,73 by Samuel Mohler	237,96	1,50
-1	Newton " " 24,25		† 1,63
	" Boston church, Indiana, hy Jacob Rife	33,00	1,50
" "	" Pine Creek church, Illinois, by Isaac Hershey	120,75	2,50
" "	" West Branch church, " by Samuel Click	100,00	2,50
" 27.	"Yellow Creek church, Pa. by Leonard Furry	105,00	6
" 28.	" Pipe Creek church, Maryland, by Elder Philip Boyle &c.	50,00	
	" Marsh Creek church, Pa. hy Elder David Bosscrman &c.	20,00	
July 2.	" hrother Thomas S. Holsinger, Bedford county, Pa.	7,00	
" "	" Hickory Grove church, Illinois, by Jacob Cronse	20,25	
" " "	" Rock Run church, Elkhart county Ind. hy Eld. Jacob Berke	y 120,00	
" "	" Solomon's Creek ch. " " hy Daniel Shively	88,68	
" "	" Elkhart church, " by Isaac Hoke	75,00	± ,71
46 66	" Waddams Grove church, Illinois, by Robert Badger	16,00	
66 66	" Daniel Sell, Hollidayshurg, Pa.	1,50	
" 11.	" Yellow Creek church, Elkh, co. Ind. hy Eld. G. Butterbaugh	1	
" "	"Turkey Creek church, " 'hy Elder H. Neff, &c.	66,05	
" "	" hrother Jacob Bucher, Cornwall, Pa.	5,00	-
	" Cherry Grove church, Illinois, hy Elder John Sprogle	77,76	
" 14.	Onerry drove charen, Innabis, by Ender would opposite	50,00	***
6 6	dollarde will charter, I mindelphia, I at all conditions	20,00	
46 66	Division and Division Dominate of States	5,00	
46 66	Dibbot Zina Zungetteth	2,00	- Pier
46 46	Transfer Interest Int		
	Total outpart optings, Tax by C 11, Darkhouse.	66.00	1.65
" 18.	" Milledgeville, Illinois, by Solomon Lichty " Franklin Grove church, Illinois, hy Elder Androw Deardorf	27,00 T 35,00	1,65
_ "	" brother Ezra Emmert (same oburch) individual contribution		3,75
66 66	" Chippaway church, Ohio, hy Elder Jacoh Kurtz	84,00	1,40
" 19.	" Putnam county, Ohio, by Samuel Harshherger	60.00	1,90
46 46	"Ashland church, "hy Elder Jos Showalter and John Beeg" Mahoning and Columbiana church, Ohio, hy Eld. Henry Ku		1,40 1,50
	" Tuscarawas church, Ohio, hy George Helman	72,50	1,15
46 66	" sister Ella Williams, Beaver Creek, Md. for self, mother & s		
66 66	" Poplar Ridge church, Ohio, by Aaron Diehl	60,00	
"	" Lick Creek church, Ohio, hy Christian Newcomer " Defiance church, " by Jacoh Kintzie	50,00 16,00	
46 46	" Elder Henry Ruhsam, Oshorn, O. (name of church not give		1,50
" "	" South Bend church, Indiana, hy Elder Jacob Miller	77,00	1
	Portage church " "	142,00	2,55
	Baugo church " " Pine Creck church " "	88,00 53,00	
	" Cerro Gordo, Piatt co. Illinois, hy Elder John Metzger	85,00	1,90
	" Canton church, Ohio, hy Elder Jacob Snider	100,00	1,60
46 44	"Donnelsville Creek church, Ohio, hy Henry Brubaker	120,00	2,05
	" Jacoh Garher, Dayton, Ohio Incidental expenses	48,00	1,25
" 24.	" Ephrata church, Pennsylvania, by John E. Pfoutz	266,00	13,50
	Paid over to John C. Moomaw, Va. for distribution	, , ,	2981,86
Manak 1	Sent hy express to P. R. Wrightsman, Tenn. for distribution	000.00	266,00
March 1 April	865. From Dr. H. Geiger of Philadelphia for J. P. Good of Va. Paid over to J. P. Good	200,00	200,00
Trivia	Balance on hand for next report		8,59
	The same of Mare to port		0,00

^{\$3714,15 3714,15}

^{*}All those expenditures which are not specially defined, are Expresss chages for money sent. †Short by actual count. See note. ‡Discount for draft.

in the aggregate to \$237,96 cents that the whole wheat crop in East while on the express envelope was Tennessee will not average more written \$237,03 cents, the actual than two bushels to the acre. Many and correct count made the amount did not raise their seed. But lest I \$236,28, to reconcile these discrepbe thought to complain, I will leave ancies I labored three hours but the subject." found the correct amount to be as above. There was in this package would be Christian-like for those 72 one and two dollar bills, and churches which have not yet con-\$29,28 cents in 3, 5, 10, 25, and 50 tributed any, to imitate the examcent fractional currency, this may ple of their sister churches who account for the error in the count, have been very zealous of good tell. I am thus particular because the call. I had to deduct \$1,68 cents, short.

D. P. SAYLER, Receiver.

The brethren may be curi-P. S. ous to know whether the amount already contributed is sufficient for the relief of all. I will give an extract of a letter of bro. P. R. Wrightsman of Washington Co., Tenn.

July 12th, 1865.

"Your express package came to hand containing \$205,00. I have and will distribute it according to your directions, after which I will have the same published in the brethren's periodicals.

The alms have been joyfully and very thankfully received. poor widows, whose countenances Baptist Order. were sad, and shrouded with gloom, have been made cheerful, while the tears of gratitude would trickle vices hy brethren Gabriel and John Neff, and down their care worn and pallied the writer. cheek, bedewing their infant babe in their exhausted arms, and with a trembling voice, began to enumerate their hardships, their losses, their privations, and their anguish, equivalent to death itself, inflicted But enough of this sad picture.

You wish to know whether the means already sent are sufficient. The wants of our people are numerous and pressing, and will not near all be met with what is sent, but it greatly has relieved.

Our present wheat crop has been almost an entire failure in conse-

Note, these several sums amount quence of the rust. It is supposed

From this sad picture, I think it to which of the churches works. Not more than one third of error belongs I cannot the churches have yet responded to

D. P.

OBITUARIES

Died of consumption, in Portage church, St, Joseph co. Ind, April 30, 1865, sister MARY wife of bro. Thomas LONGLEY aged 56 years, 7 months and 13 days. T. A. L.

Died in Decatur co. Ind. June 19th, last, sister ELIZABETH D. WIRT, aged 74 years, 5 month and 9 days. The subject of this obituary, and mother of the writer, was a faithful member of the church for about eight years. Ahout 4 years ago, it pleased the Lord to take her eye sight from her which he had given, but it appears he gave her more of that spiritual light. She had often expressed herself, that she would see again. Funeral service, Rev. 7: 14, hy elder John Keiling, of the Separate Baptist Order. C. F. Wirt.

J. S. SNYDER.

Died near Ragersville, O, Sugar Creek church, June 14th, our worthy sister EMILY GARVER, wife of friend Martin Garver, aged 38 years, 8 months and 3 days. She endured much suffer-ing with Christian fortitude, and finally died in the triumph of faith. She leaves a sorrowing husband and family of children to mourn their equivalent to death itself, inflicted by fiends incarnate, characters of which hell might be ashamed.

But enough of this sad picture.

But enough of this sad picture. Funeral discourse hy hro. Gabriel Neff.

Died on the 23rd of June, 1865, in the Lower Cumherland church, Pa. bro. WILLIAM HIP-PLE, of Perry co. aged 58 years and 17 days. Funeral services by the writer, frem Isaiah 38: 1.

Died on the 22nd of July, friend HENRY HOFF, in the village of Lishurn, Cumberland co. Pa. aged 70 years, 3 months and 26 days.

H. Geiger & Co.

WHOLESALE GROCERS, TEA &

SPICE DEALERS.

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No. 10.

VINE AUTHORITY?

J. J. XV.

See Rom. 13: 15. A request came great day." The marginal reading before the Meeting of 1865, for a re- has instead of "first estate," "princonsideration of the above query. eipality." It was reconsidered, but not changed. As some of our brethren doubt-government originated with God, quiring mind to a right understand his intelligent ereatures. ing of the question.

set "far above all principality, and en. power, and might, and dominion, Now law and government are the manifold wisdom of God, &e." anarehy and confusion.

CIVIL GOVERNMENT OF DI- the Lord, ye his angels, that excel in strength, that do his commandthe following question was pre-ments, hearkening unto the voice ed to the Annual Meeting of of his word." Ps: 103: 20. And for consideration, and re-because some of the angels were from the Meeting the an-disobedient to the laws of heaven, appended to it: "Does this they lost their stations and their Meeting consider eivil gov- happiness there, as we learn from ont of divine authority or a Jude v. 6. "And the angels which association for mutual well kept not their first estate, but left Answer.-We consider their own habitation, he hath ret is of divine authority, from served in everlasting chains under the testimony of the apostle Paul." darkness unto the judgment of the

ed the correctness of the answer and that they were first applied to given by the Annual Meeting, we the inhabitants of heaven. And it thought we would offer a few ideas is further probable that as God exupon the subject, with the hope tended or multiplied his creations, that they may help to lead the in- he gave law and government to all he made man in his own image, It has been said that "order is heaven became to some extent the heaven's first law." It is highly pattern for all created worlds. And probable, if not certain, that law while man was made in the image has been established for the gov- of God, he, being a subject of law ernment of the inhabitants of heav- and government, was in these re-Hence we read of Christ being spects, like the inhabitants of heav-

and every name that is named, not designed to promote the welfare of only in this world, but also in that society. And although governwhich is to come." Eph. 1: 21. ments may be bad, and laws unjust And again, ch. 3: 10. "To the in- and oppressive, yet even these may tent that now unto the principalibe better than none at all, and it ties and powers in heavenly pla- may be better for people to be unces might be known by the church der them than to be in a state of To the angels it is said, "Bless ye family government instituted by Gosp. vis. vol. xv.

God, and consequently family gov-poses to use him, Jer. 25:9. ernment is of divine authority. the same way we are to understand. Ecclesiastical or church ment, the government instituted to his anointed, to Cyrus, whose for God's own peculiar people, we right hand I have holden, to subdue know is of divine authority. Now since civil government seems to be absolutely necessary for men in order that they may enjoy the most happiness and security from the society they form by living together in communities, it seems very reasonable to suppose that the Divine benevolence, which delights in diffusing happiness, would suggest the idea of civil government as a means of promoting the welfare of mankind, an object ever dear to the benevolent heart of God.

vor the idea that civil government character, but appointment to an is of God: 1, The civil, moral, and office. Barnes. In Ps. 17: 13, the ritual laws of the Jews were very wicked are called the sword of the closely connected together. It is Lord, and we are probably to untrue their government was of a pe-derstand by this that they are his culiar kind, one directed by God instruments to accomplish certain himself. Nevertheless, as their civil purposes that he has for them to acaffairs were governed by him, their complish. civil government was of divine authority. 2, It is said by Daniel of Christians are commanded to render the Lord, "He removeth kings and obedience unto civil authority, may setteth up kings." Dan. 2: 21. we not justly infer that that author-Wisdom, speaking in Prov. 8: 15— ity is understood to be of the Lord? 17, says, "By me kings reign, and That we are thus commanded apprinces decree justice. By me prin- pears from the following passages of ces rule, and nobles, even all the Scripture: "Let every soul be subject judges of the earth." "This matter unto the higher powers: for there is is by the decree of the watchers, no power but of God; the powers that and the demand by the holy ones: be arcordained of God. Whosoever, to the intent that the living may therefore, resisteth the power resistknow that the most High ruleth in eth the ordinance of God: and they the kingdom of men, and giveth it that resist shall receive to themto whomsoever he will, and setteth selves damnation. For rulers are up over it the basest of men." not a terror to good works, but to Dan. 4: 17. Nebuchadnezzar king the evil. of Babylon is called the servant of afraid of the power? Do that

govern- Isai. 45: 1. "Thus saith the Lord nations before him; and I will loose the loins of kings, to open before him the two leaved gates." "It means here that God had solemnly set apart Cyrus to perform an important public service in his ca se. It does not mean that Cyrus was a man of piety, or a worshipper of the true God, of which there is no certain evidence, but that his apointment as king was owing to tle arrangement of God's providence. and that he was to be employed in accomplishing his purposes. The The following considerations fa- title does not designate holiness of

Again, from the consideration that Wilt thou then not bo the Lord, and as such the Lord pro- which is good, and thou shalt have

praise of the same: for he is the uted to the Jews. Hence the aposminister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ve must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." Rom. 13:1-7. "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers; and for the praise of them that do well. For so is the will of God, that with well doing ve may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Pet. 2: 13—18.

It appears very evident that the officers whose calling it is to administer the civil law, and to whom allusion is made in the foregoing passages, were recognized by the apostles as being appointed by God in the quotations we have made to accomplish his purposes. It is from the writings of the apostles and with much reluctance acknowl- it. "They enforce the obligation edged the right of any other nation by the proper sanctions of Christito govern them. And as the first anity, without intending either to converts to Christianity were Jews, enlarge or contract, without conattributed to them that were attrib- it is bounded. This is also the

tles to disabuse the minds of heathen rulers of the prejudice they felt towards the early Christians as being like the Jews a seditious people, gave such Christians precepts for the governing of Christians in their relation to civil authority, as would show them to be a very peaceable and orderly people, and thus lead them to "put to silence the ignorance of foolish men," who would charge them with sedition.

We understand, and we presume that is the view of the brethren who look upon civil government as of divine authority, that it is the thing itself, or the principle of civil government, that is of divine authority. We do not by any means believe that all civil government however oppressive, and all laws enacted by such governments however unjust, are to be regarded as of divine authority. This is by no means the case. We may illustrate the subject by the institution of marriage. This surely is of divine authority. And yet it by no means follows that all marriages 'are of divine authority. So it is with civil government.

We may now make a remark in regard to the extent of the obedience that Christians are to render to civil government. We have seen well known that the Jews were a that they inculcate the duty of contentious and seditious people obedience to civil authority, but when in subjection to other nations, they do not describe the extent of the same sentiments and faults were sidering, indeed, the limits by which

method in which the same apostles | -20. And although Paul taught enjoin the duty of servants to their obedience to the government of masters, of children to their parents, of wives to their husbands: 'Servants, be subject to your masters.'-'Children, obey your parents in all things.'-'Wives, submit yourselves unto your own husbands.' same concise and absolute form of expression occurs in all these precepts; the same silence as to many exceptions or distinctions: yet no one doubts that the commands of masters, parents, and husbands are often so immoderate, unjust, and inconsistent with other obligations, that they both may and ought to be resisted." We are not then by any means to understand that the precepts of Christianity teach an unlimited obedience to civil government. Since it is designed to answer the purposes of God, when it is known to conflict with those purposes, it is not of divine authority, and it does not then impose any obligations upon Christians.

Shadraeh, Meshaeh, and Abednego, could not, in obedience to the higher law of God, worship the image of gold which Nebuchadnezzar had made and eonsequently they were thrown into the fiery furnace. Daniel disobeyed the decree of king Darius, and continued to pray as he had done aforetime, and was cast into the den of lions. Daviel 6: 16. The rulers of the Jews at Jerusalem ealled for Peter and John, and "eommanded them not to speak at all nor teach in the name of Jesus But they answered and said unto them, whether it be right in the sight of God to hearken unto you more than

Rome, to the Christians at Rome, yet he himself disobeyed that government when its requirements conflicted with those of Christ, and he suffered martyrdom for so doing. But Christians will pray for their rulers, and obey the laws they make when their obligations to the Lord will permit, but his law with them is supreme, and to that they will adhere whatever it may cost them.

It has been thought by some that what Paul says in Rom. 13th ch. about the "higher powers," should be applied to the church, otherwise it seems to make the authority of rulers above that of God. But a eareful reading of Rom. 13th ch. and 1 Peter 2d. ch. will make it evident that the apostles were alluding to eivil authority, since governors and kings are named, and their laws are spoken of as the ordinance of man. But however high these higher powers may be, Christ is above them, for he is Lord of lords and King of kings, and his laws are supreme, and they must have the preference as we have seen.

J. Q.

For the Gospel Visitor. OBEDIENCE.

" For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5: 19.

No other passage of Scripture ean be mentioned, the interpretation of which so seriously affects unto God, judge ye. For we cannot the human race. Indeed, from the but speak the things which we magnitude and universality of its have seen and heard." Acts 4: 18 effects, an aspect of sublimity must

ever invest it to the thoughtful worlds, and especially so to us. mind. It is a deplorable fact that The apostle in this, and the prefrom age to age, millions of a ceding chapter proposes a question depraved race have filled this world in the onset, which we may likein successive generations. At wise consider. I do not wonder length a great Redcemer came. that theologians and poets, philoso-Though all the then known world, phers and kings, as well as many in were looking for a Savior, or a the common walks of life, have lisgreat Restorer, yet, as he did not tened with deep interest to the answer the description of their fan- teachings of the apostles, for the cy, he was set at nought and reject burden of their thoughts intimately and the effects of sin had so harden- that Paul would exclaim, "We also ed their hearts that they would not joy in God through our Lord Jesus believe he came to redeem the Christ, by whom we have now rechurch, to destroy the kingdom and works of Satan, and to reorganize the universe of God.

selves to my mind. 1, Are the people of the nineteenth century better than were those who lived in the days of the incarnation of our Savior? 2, Should he make his der consideration is obedience. second advent during the present century, as is supposed by some, will be meet with a better reception? 3, Do we believe that we are the race from which the church is to be redeemed, and that all not then should we practice obedience included in this redemption are to Let the candid reader answer. These are questions full of interest.

Again, we propose three questions. Whence originated the evil which the incarnate Son came to remedy? What was it that plunged the human race in ruin. What was the emergency which none, in the wide universe was adequate to was punishable, how much more so meet but an incarnate God? I under the Gospel dispensation, have only started these inquiries to when Christ has been an example be answered by the readers of the for us! "Visitor." I do not propose to an- Again, as we learn from the passwer them here. I think them sage that the disobedience of Adam

Their minds were so dark, concern us all. Is it any wonder ceived the atonement?"

If by the obedience of one, many shall be made righteous, I infer that Three questions propose them- obedience is requisite on our part. If Christ is to be our example then obedience is one of the things which he taught us. The general lesson to be learned from the passage un-The apostle, living under the government of Nero, prescribes obedience to the existing powers not only from fear of suffering but for conscience' sake. How much more to God for conscience' sake. The moral system of the apostle traces all virtue to the heart. While in obedience, the Gospel, like an angel of mercy, can bring consolation into the darkest scenes of adversity. To know Christ crucified is to know and obey the whole Gospel. "If under the Mosaic dispensation "every transgression and disobedience"

questions full of interest to all has plunged the world in sin, and

destruction is inevitable, we also on earth. If ye suffer persecution, learn that obedience is the only i ve nobly fight the battles of the restorative. May God assist us to Lord, your labors shall be crowned obey in all things which he makes known to us and feel a pleasure which only the obedient can know. If obedience were the first to demand our attention, and we were willing to obev the voice of God at all times, then would our place flow like a river.

But is the church not very responsible in this matter? I awfully fear! Many an honest heart, but trembling and fearful, has been filled with darkness and gloom, by not obeying the dictates of conscience as prompted by the Holy Spirit, simply because there has journey. So by your obedience been no encouragement from the shall you, at least, be made rightchurch. The silent midnight tear, and the wrestling fervent soul could testify to the truth of what I write. The reasoning has been on this wise: I hear the voice of God calling loudly to me, and saving, "By one man's disobedience many werc made sinners," and by your own disobedience vou become hardened in sin, and yet. I hide behind the cross, and the church, and thereby ation of every gain and pleasure inthrow off conviction of duty until at last I can rest comparatively easy.

If there is a soul, trembling under the mighty hand of God, who has a work to do for him and his glory, go forward in the path of duty, fear not what man can do unto you, and leave the result with Him whose prerogative it is to reign both in heaven and in earth. Then ty is a pleasant thing, if life etershall you know a joy which only nal, and happiness are connected the obedient can know, and ye with it. But on the other hand if shall not lose your expectation. endless toil and pain is to be our Then shall ye be owned and pro- portion, or in other words, that imed, in the midst of an assem- death which is the result of disobe-

with eternal triumph. Obedience will sweeten your cup of enjoyment, and, it may be that the rod which is destined to fall on the head of the disobedient may be averted or turned away. Fear not the darkness of the wilderness through which you may be called to pass, nor the obstacles which may come in the way. He who answered the prophet's description so well, who fed his flock like a shepherd, who gathered the lambs in his bosom. and gently led those that were with young, will go with you all the eous. God and the inward monitor ask no more. To all of us the same lesson comes. If any one will be Christ's disciple, sincercly good, and worthy to be named among the friends of virtue, if he will have inward peace and the consciousness of progress towards heaven, must deny himself, he must take the cross, and follow in the renunciconsistent with the will of Him who "became obedient even unto the death of the cross."

What is there in the name of wisdom, what is there in the short and interrupted enjoyments of humanity, that can compensate for the pain of disobedience, which is "death?" To dream of immortaliluniverse, though despised while dience, then were oblivion quite a relief. I ask an interest in the incompatible with the Christian prayers of God's people, that as by disobedience many were made sinners, that I by obedience may attain unto that life which is bestowed upon all the humble followers of the Lamb.

C. A. HAAS.

For the Visitor.

Traits of a Christian Character No. 4. (Concluded.)

When Celsus called on the Christians to take up arms like other subjects, for the protection of the Emperor's rights and fight in his ranks. Origen replied "we are rendering the Empercr a divine assistance, when we put on the divine armor, wherein we follow the command of the apostle." 1 Tim. 2. The Christians render greater sermen, by forming the hearts of the citizen, and teaching them piety towards that God, on whom the who receives them, who in the meanest cities have led a good life, into a city which is heavenly and divine. For we know, that in whatever city we are, we have another country, which is founded on the word of God; and we require those who by their gift of teaching, and by their pious life are compeadministration of the church.

Another very important and inconsistent practice prevalent among Christian professors, is the attendance of public amusements, such as useless exhibitions, worldly celebraup to attract the public, and for the word is condemned by our Lord? gratification of the carnal mind are Weak minded individuals who

character. Many things occur at such places which are revolting to the Christian sense of propriety; and were this not the case, yet the occupying of one's self for hours with mere nonsense,-the unholy spirit which rules in these assemblies,-the wild uproar of the congregated multitude seems unsuitable to the holy seriousness of the Christian priestly character.

The primitive Christians did in truth, consider themselves as priests consecrated, in their whole life to God; as temples of the Holy Spirit: every thing, therefore, which was alien to this spirit, for which they should always keep in readiness the dwelling in their hearts, must be avoided. God has commanded says Tertullian, "that the vice to their country than other Holy Spirit, as a tender and gentle Spirit, should according to its own excellent nature, be treated with tenderness and tranquillity, with well-being of the state depends, and quiet and peace; that it should not be disturbed by passion, fury, anger, and emotions of violent grief. How can such a spirit consist with the spectacles? for no spectacle passes off without violently agitating the passions. When one goes to the play, one thinks of nothing else than to see and be seen. Can one, while listening to the declamation tent to the task to undertake the of an actor, think on the sentence of a prophet; or in the midst of the song of an effeminate stage player, meditate on a Psalm? If every species of immodesty is abominable to us, how can we allow ourselves to hear, what we cannot feel tions, circus shows, theaters &c. at liberty to speak; when we know These, and all like things, brought that every idle and unprofitable

allowed themselves to be so far car- God's gifts; but the question is, ried away by the power of prevail- for what end has God given them, ing custom, which contradicted and how may they be used as to their Christian feelings, as to visit answer their true end? What is such scenes, might be wounded by impressions received, and permanently robbed of their peace.

The spectacles, in the first place, were considered as an appendage of idolatry, by virtue of their origin from pagan rites, and of their connection with several of their pagan Among the pomps of festivals. idolatry or devil-worship, which the Christians, when enrolled at their baptism into the service of God's kingdom, were obliged to renounce, these spectacles were particularly included.

I am well aware that those who are infected with these trifles, who are seeking for reasons by which to hush their conscientious scruples as Christians, argue that nothing is made use of in the public spectacles but God's gifts which he had bestowed on men that they might enjoy them. No particular passage of Scripture, can in fact, be shown where the shows were expressly forbidden. The music and dancing of the theater could not be forbidden, for we read in the Scripture of choirs, stringed instruments, cymbols, trumpets, harps and psaltery; we see King David dancing and playing before the ark: and the apostle Paul exhorting Christians, borrows images from the stadium and the circus. Oh human sophistry! Ah how adroit a reasoner represent; he will then never do does human ignorance imagine it- any thing unbecoming the Chrisself, particularly when it fears that tian, for that conscience which deit may lose some of the pleasures and pends on itself, and not on another, amusements of the world! In re- will then preponderate. ply to the first of these arguments,

the original creation, and what the abuse of sin? for there is a wide difference between nature in its original purity, and nature corrupted: between the Creator and the Creator's counterfeiter. In reply to the second, I answer, though in Scripture there may be found no express prohibition of theatrical exhibitions. yet it contains the general principles from which this prohibition follows of itself. All which is there said generally against the lust of the flesh; and of the eye, must be applied to this particular kind of lust. Against such as wrested the Scripturcs after the manner above described, I can truly say, it were better that such persons know nothing of the Scripture than to read them thus: for the language and illustrations employed to exhort men to the virtue of the gospel, they pervert to the defence of vice; for it was so written, for the purpose of inflaming us with a livelier zeal in things profitable, while the heathen display so much earnestness on trifles. Reason itself can draw from the general rules laid down in Scripture those conclusions, which are not expressly unfolded by the Scriptures themselves. Let each take counsel only of himself, lct each confer only with that person whom as a Christian he ought to

Tertullian invites the Christian I would say: Sure, all things are to compare with those empty pleasures of the pagan world, the true | The apostle speaks of some spiritual pleasures which had be. "having a form of godliness, but come theirs through faith. "Tell denying the power thereof." But me, pray, have we any other desire, lamentable to see, not only the than that which was also the desire power denied but also the form of the apostle, to depart from the so changed that Christianity apworld and to be with the Lord; pears more like worldly display of multitudes of past sins? What greater pleasures than the despising the whole world, than true freedom, the pure conseience, the guiltless life, and fearlessness of death, than that you can tread under foot the gods of the pagan world, that you can expel evil spirits, heal diseases and pray for revelations?"

There are the pleasures, there the entertainments of the Christian, holy, everlasting, not to be purchased with money. And what must those be which eye hath not seen, ear hath not heard, and which it has not entered into the heart of men to conceive? He can never look with wonder on the works of man, who has came to know himself to be a child of God. It were letting himself down from his noble preeminence, to look with wonder on any thing else than the Lord. Let the faithful Christian apply himself with all diligence to the holy Scriptures, and in them he will find the worthier spectacles of faith, -exhibitions which even he who has lost his eyesight may enjoy.

And now in conclusion, I would say to my reader, examine and judge impartially what I have written. Look on popular Christianity, compare it with the primitive one, and see whether you can find traces of its original purity and simplicity.

than the revelation of truth, the than any thing else; what is fashknowledge of error, the forgiveness ionable, what is popular, what is congenial to human nature, and whatever is highly esteemed is acof such pleasures, the contempt of cepted: but what requires self-denial and humiliation is rejected. Come out from among them, my Christian friends, and tread upon the old path, that good old way the apostles traveled, so that you might have hope in the promises of God, and finally rest in the bosom of a crucified Redecmer.

And you my brethren and sisters, that have the form, do not forget the power thereof. Let us improve and earnestly contend for the faith once delivered to the saints. have to be careful and watchful, lest we will be drifted along with the popular current of the day and tread upon forbidden ground, in mingling and commingling with things, against which the early Christians so earnestly contended; and consequently lose the true stamp of the Christian character exhibited by them.

May God in his infinite mercy prepare us, by grace divine, to meet in the happy regions of blissful immortality, are the prayers of your unworthy servant.

LEONARD FURRY.

New Enterprise, Pa.

"Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief."

stars in their courses fought against people. Bless ye the Lord." Sisera. Judges 5: 20. There lived, however, a noble

pressive words with pleasure and prophetess. Deborah, who was at encouragement, and have drawn that time judge in Israel. God had lessons of instructions from them. informed her of his purpose to bring "The children of Israel again did about the deliverance of his people. evil in the sight of the Lord, when She' therefore sent and called Ba-Ehud was dead. And the Lord rak, the Son of Abinoam, and acsold them into the hand of Jabin quainted him with the purpose of king of Canaan, that reigned in God and directed him to lead the Hazor; the captain of whose host people in the work of delivering was Sisera, which dwelt in Haro-their country from oppression. sheth of the Gentiles. And the But he being disheartened, hesitachildren of Israel cried unto the ted. He however consented to go Lord: for he had nine hundred upon the condition that Deborah chariots of iron; and twenty years would accompany him. "And she he mightily oppresed the children said; I will surely go with thee; of Israel." Such was the condi- notwithstanding the journey that tion of things pertaining to God's thou takest shall not be for thine people, about thirteen hundred years honor: for the Lord shall sell Sisera before Christ. The Canaanites were into the hand of a woman." Whatin the ascendency, numerous, and ever woman was referred to here, with their iron chariots formidable, whether it was Deborah or Jael, the and with their success, oppressive. language was designed to convey a The Israelites were oppressed, and reproof to Barak. The preliminaon account of their sins, forsaken ries for the war being settled, prepof the Lord, and much discouraged, arations for the actual conflict were and apparently not united.

prospect of the Israelites was by no ten thousand Israelites poorly armmeans encouraging, as appears ed, much disheartened, with no ex-Anath, in the days of Jael, the high- men with confidence in him, with a the gates: was there a shield or hundred chariots of iron, led by Sisspear seen among forty thousand in era, an experienced captain. To an Israel. My heart is toward the observer there would have, no

"THEY FOUGHT FROM HEAVEN." governors of Israel, that offered They fought from heaven; the themselves, willingly among the

We have contemplated these ex- woman, a mother in Israel, the now made.

Under these circumstances the On the one side there were from the song of Deborah. "In perienced officer with the prestige the days of Shamgar the son of of former victories to inspire his ways were unoccupied, and the woman as their head, and next to travellers walked through the by- her a man who had not given the ways. The inhabitants of the vil- best evidence of his qualifications lages ceased, they ceased in Israel, for his position. There was to meet until that I Deborah arose, that I the army of Deborah and Barak, arose a mother in Israel. They the army of Jabin, which must have chose new gods; then was war in been very large since he had nine

between these armies. The time sessed an unusual brightness, and having come, "Deborah said unto thus made the night light as the Barak Up; for this is the day in day, in order that the Israelites which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him." These armies met on the great plain of Esdraelon, near the city of Megiddo, and

"Arms on armory clashing bray'd Horrible discord, and the maddening wheels Of brazen chariots raged; dire was the noise Of conflict."

Sisera with his mighty host was so completely defeated that it is said "there was not a man left," while Deborah and Barak with apparently every thing against them, gained a complete victory, for they fought from heaven.

We cannot mistake the meaning of this expressive language, they fought from heaven. In their oppression of twenty years continuance. the children of Israel were humbled and cried unto the Lord and he heard them, and made their cause of suffering his own. They then fought from heaven, because they fought for what God designed them to have. But God also directed the movement. "Go" said he. "and draw toward Mount Tabor, take with thee ten thousand men," &c. We fight from heaven, when we obey heaven's directions. But as it is said "the stars in their courses fought against Sisera," it appears that some of the heavenly bodies were miraculously or supernaturally controlled and made to answer God's designs in securing victory to the Israelites. "In what way the stars fought against Sisera, is not so plain. Whether the battle contin-ment of Josephus.

doubt, appeared a great contrast ued after night and the stars posmight pursue their enemies more successfully, and thus accomplish what was to be done, but what could not be done in a common day, as was the case when Joshua commanded the armies of Israel, or whether the storm which occurred and which helped to defeat the army of Sisera, was attributed to the stars, or lastly, whether there was a peculiar phenomenon in the heavens among the stars, which terrified the enemies of Israel and caused them to flee, is not known to a certainty. Josephus says, "when they were come to a close fight, there came down from heaven a great storm, with a vast quantity of rain and hail, and the wind blew the rain in the face of the Canaanites, and so darkened their eyes, that their arrows and slings were of no advantage to them; nor would the coldness of the air permit the soldiers, to make use of their swords, while this storm did not so much incommode the Israelites, because it came on their backs. They also took courage, upon the apprehension that God was assisting them, that they fell upon the very midst of their enemies, and slew a great number of them, so that some of them fell by the Israelites, some fell by their own horses, which were put into disorder, and not a few were killed by their own chariots." Antiquities of the Jews, B. V. ch. V. fact stated in Deborah's song that "the river Kishon swept away," shows the river was too deep to ford, and favors the statestars meant, it is evident that nat- fighting from heaven if we are fightural eauses, the stars and the water ing "the good fight of faith." of the river, were used miraculously Heaven has called us to the conflict, by heaven for a special purpose, and it inspires us with courage, and our thus became heavenly agents, justi-panoply is nothing less than "the fying the expression they fought whole armor of God." To use milifrom heaven. come heavenly when they are used the Captain of our salvation is by heavenly authority, out of their heaven. Here also is our base. ordinary course, to answer God's stores of grace sufficiently extenpurposes. Thus it is with the elements, water, bread, and wine in the Christian system, when they are used for moral or spiritual purposes. They are then indeed heavenly.

The meaning of the expression, they fought from heaven, when look ed at in the connection in which it stands, is evidently this,—that God wishing his people to succeed, interposed his power in their behalf, and caused them to triumph. And this they did not by their own strength, or bravery, or numbers, but by means which if they were not supernatural in themselves, were supernaturally applied.

But while this is an interesting subject looked at merely in the light of sacred history, it admits of an application and improvement which the devout reader of the Bible should not fail to make: When he thinks of Deborah and Barak. he will think of the church and her victories; and when he thinks of Siscra he will think of the enemies of the church and their complete overthrow. And especially when he thinks that they fought from heaven, and that the stars in their weak and disheartened, but fighting courses fought for them, will be then from heaven we shall overcome. think what a wonderful God those have to help them who can say "the Lord is my helper." . . : "

But whatever the fighting of the Christian soldiers, we too are Natural things be tary language the head-quarters of sive for the longest campaigns the holy war in which we are engaged may require.

> And will the stars in their courses fight for us? They may, for "all power in heaven and in earth is given" unto Jesus our captain, and he may eall all into his service and render them subservient to his purposes. In the 16th ch. of Revelation where we have a reference to the battle of Armageddon, and the fall of Babylon, we see how God can, and how he will use natural agents in this great battle with his enemies in causing their complete overthrow. Here we see the waters of the sea and rivers and fountains, and the sun, and darkness, and the air, and thunders and lightnings, and a great earthquake, and hail, are all to be called into the service of God when he enters into conflict with his enemies and the enemies of his church. And what power can stand before these agents when directed by God in the work of destruction? If He be for us, surely none can injure us. What abundant reason we have then to thank God and take courage. encmies may be numerous, violent, and formidable, and we may feel "Thanks be to God who giveth us the victory through our Lord Jesus Christ." J. Q.

Day Religiously.

"1, Suppose every day to be a day of business; for your whole life is a race and a battle, a merchandize and a journey. Every day propound to yourself a rosary or a chaplet of good works, to present to God at night.

"2. Rise as soon as your health and other occasions shall permit; but it is good to be as regular as you can, and as early. Remember he that rises first to prayer hath a more early title to a blessing. But he that changes night into day, labor into idleness, watchfulness into sleep, changes his hope of blessing into a dream.

"3. Never let any one think it an excuse to lie in bed, because he hath nothing to do when he is up; tor whoever hath a soul, and, hopes to save that soul, hath enough to do to make his calling and election sure, to serve God and to pray, to read and to meditate, to repent and to amend, to do good to others and to keep evil from themselves. And if thou hast little to do, thou oughtest to employ the more time in laying up for a greater crown of glory.

"4. At your opening your eyes enter on the day with some act of piety -

"(1.) Of thanksgiving for the preservation of the night past.

"(2.) Of the glorification of God for the works of the creation, or anything for the honor of God.

"5. When you first go off from your bed, solemnly and devoutly bow your head and worship the Holy Trinity-the Father, Son, and Holy Ghost.

be as silent as you can, and spend piety :-

The Diary, or a Rule to Spend Each that time in holy thoughts; there being no way left to redeem that time from loss but by meditation and short mental prayers. If you choose to speak, speak something of God's praises, of his goodness, his mereies, or his greatness; ever resolving that the first-fruits of thy reason and of all thy faculties shall be presented to God, to sanctify the whole harvest of thy conversa-

> "7. Be not curious nor careless in your habit.

"8. In your dressing, let there be ejaculations fitted to the several actions of dressing: as at washing your hands and face, pray God to cleanse your soul from sin; in putting on your clothes, pray him to clothe your soul with the righteousness of your Savior; and so in all the rest. For religion must not only be the garment of your soul, to invest it all over; but it must also be as the fringes to every one of your actions, that something of religion appear in every one of, them, besides the innocence of all of them.

"9. As soon as you are dressed with the first preparation of your clothes that you can decently do it, kneel and say the Lord's Prayer; then rise from your knees, and do what is necessary for you, in order to your further dressing or affairs of the house, which is speedily to be done; and then finish your dressing according to the following rules.

"10. When you are dressed, retire yourself to your closet, and go to your usual devotions; which it is good that at the first prayers they "6. When you are making ready, were divided into seven actions of

- "(1.) An act of adoration.
- "(2.) Of thanksgiving.
 - "(3.) Of oblation.
 - "(4.) Of confession.
 - "(5.) Of petition.
 - "(6.) Of intercession.
- "(7.) Of meditation, or deliberate, useful reading of the Holy Scriptures.
- I advise that your reading should be governed by these measures :--
- "(1.) Let it not be of the whole Bible in order, but for your devotion use the New Testament, and such portions of the Old as contain the precepts of holy life.
- "(2.) The historical and less useful part, let it be read at such other times which you have of leisure from your domestic employments.
- "(3.) Those portions of Scripture which you use in your prayers, let them not be long; a chapter at once, and no more. But then what time you can afford, spend it in . thinking and meditating upon the holy precepts which you read.
 - "(4.) Be sure to meditate so long, till you make some act of piety upon the occasion of what you' meditate: cither that you get some new arguments against a sin, or some new encouragements to virtue; some spiritual strength and advantage, or else some act of prayer to God, or glorification of him.
 - "(b.) I advise that you would read your chapter in the midst of your prayers in the morning, if they be divided according to the number of the former actions; because little interruptions will be apt to make your prayers less tedious, and But if you find any other way more one, or a great feast, or a great

agreeing to your spirit and disposition, use your liberty without scruple.

"12. Before you go forth of your closet, after your prayers are done, set yourself down a little while, and consider what you are to do that day, what matter of business is like to employ you or to tempt you; and take particular resolution against that, whether it be matter of wrangling, or anger, or covetousness, or vain courtship, or feasting; and when you enter upon it, remember upon what you resolved in your closet. If you are likely to have nothing extraordinary that day, a general recommendation of the affairs of that day to God in your prayers will be sufficient; but if there be anything foreseen that is not usual, be sure to be armed for it by a hearty, though a short prayer, and an earnest, prudent resolution beforehand, and then watch when the thing comes. * * * *

"22. Towards the declining of the day, be sure to retire to your private devotions. Read, meditate, and pray.

"23. Read not much at a time; but meditate as much as your time and capacity and disposition will give you leave; ever remembering that little reading and much thinking, little speaking and much hearing, frequent and short prayers and great devotion, is the best way to be wise, to be holy, to be devout.

"24. Before you go to bed, think yourself of the day past. nothing extraordinary hath happencd, your conscience is the sooner examined; but if you have had a yourself more attent upon them. difference or disagreeing with any sorrow, then recollect yourself with the more diligence: ask pardon for what is amiss, give God thanks for what was good. If you have omitted any duty, make amends next day; and yet if nothing be found that was amiss, be humbled still and thankful, and pray God for pardon if anything be amiss that you know not of. Remember also to be sure to take notice of all the mercies and deliverances of yourself and your relatives that day.

"25. As you are going to bed, as often as you can conveniently. meditate of death, and the preparations to your grave. When you lie down, elose your eyes with a short prayer; commit yourself into the hands of your faithful Creator; and when you have done, trust him with yourself, as you must do when you are dying.

"26. If you awake in the night, fill up the intervals or spaces of your not sleeping by holy thoughts and aspirations, and remember the sins of your youth; and sometimes remember your dead, and that you shall die; and pray to God to send to you and all mankind a merey in the day of judgment."

Bishop Taylor.

RELIGIOUS ARISTOCRACY.

Our nation has just closed a most distressing war, brought upon us by a social aristocracy. Had our governments, national and state, been true to their own principles and given to every man his rights, withnever safe to withhold from others toeraey based upon money.

company, or a great joy, or a great their God-given rights. Yet this is done by the churches. It is done systematically, and by almost common consent. Christianity greatly suffers in consequence. Our free institutions-our civil and religious liberties, are endangered thereby. A reformation is loudly demanded. The point to which we specially refer is this: The poor, as a body, are deprived of their right of hearing the gospel. This right belongs to them. It is theirs by virtue of the common brotherhood of man. gospel belongs to man, as man-not because he can pay for it-but beeause he needs it,-therefore it belongs to them. But it is theirs by Jesus said, special bestowment. "the poor have the gospel preached unto them." This was the erowning proof that he was the Messiah. The gospel then was especially designed for the poor. It is for allfor it is to be preached to every creature-but their claims are paramount. If there is any preference they must have it. So it was in the days when its Author taught upon the earth. So it was in Paul's day. For he says, "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are ealled; but God has ehosen foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are not, to bring to naught things that are; that no flesh should glory in his out regard to race or complexion, presence." A church of which such what an untold amount of suffering a description is true could not poswould have been avoided! It is sibly have founded a religious arisobjects of their attention. The testimony of St. James is to the same effect. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" It is plain, then, that the poor have a right to the gospel. It belongs to them just as much as freedom belongs to humanity.

The system of selling or renting pews in houses of worship deprives the poor as a class of the right to hear the gospel preached. Where can they hear it preached if not in houses specially set apart for this purpose? How can they hear it preached there if they have not the right of admission? What right have they there if others have paid for the exclusive privilege of oeeu-They feel that pying its seats? they are intruders. Seats may be reserved for the poor, but who, in this country especially, wishes to advertise his poverty to a church full of people? Those who have sufficient humility for this purpose must be saints already. Men generally do not like thus to accept as a gratuity what others claim as a right. The church has no authority to make any such conditions of hearing the gospel. She has no right to require that a man should be either tolerably rich or exceedingly humble to be allowed to listen to the glad tidings of salvation. The provisions of gospel grace are free-without money and without price; so too, should the proclamation of this gospel be free. Let the Itis because they do not want us ministry be supported by voluntary in their grand churches that they contributions, as they were in the keep this up," said some common days of the apostles, and as they people of a free seat chapel sustain-

poor must have been the special few hundred years. But as it is now, the masses are practically exeluded, especially in the cities, from Protestant houses of worship. Roman Catholic churches are generally open to all worshippers. Here the rich and the poor meet togetherthe millionaire and the hod-earrier listen to the same instructions. kneel side by side at the same altar, and are partakers of the same communion. It is this which enables her to retain her hold upon her masses, and to increase in wealth and numbers and influence with a rapidity unequaled by any other denomination.

If we would not see the power of the Pope predominant and Romanism established by law, the Protestant churches must back to gospel principles. Let the pew doors be taken off, let pride and aristocracy be laid aside in the house of God, and let vital godliness take the place of cold formality, and the regenerated American churches would cheek the progress of Romanism and infidelity, and send forth a pure Christianity to bless the nations of the earth. Some wealthy churches have been partially awakened to the importance of this matter. While they retain their own exclusiveness they build or rent a chapel in a destitute neighborhood and sustain a preach-This arrangement aner there. swers but little purpose except to quiet the consciences of the benefactors and to give offence to those whom they would especially benefit. have been ever since, until within a ed by the contributions of the wealthy churches. They would not | thoughtless, again hardened? enter it. The so-called mission was a failure. To reach the masses we must go among them, as of them, and not as patrons. There should be no easte in the house of God. All ye are brethren. The petty distinctions of society have no right among the followers of the despised Nazarene. "And this I say to every man that is among you, not to think of himself more highly than he ought to think, but soberly, according as God hath dealt to every man the measure of faith."-Earnest Christian.

For the Visitor.

On the Guilt and Mischief of Backsliding.

The following is a letter written to a friend. I am aware that it did some good about home, and it may do some good abroad. And dear Editors, if you think this worthy of a place in the "Visitor" you may insert it, if not, there is no harm

My dear friend: Allow me by writing a few lines to you, to give you another expression of my anxious eoneern for your eternal welfare your eternal welfare--yes, for what will long seem worth a single thought except the things pertaining to eternity?

I would hope that the repentance and grief for your conduct, which you expressed on Sabbath, have not again vanished like the morning cloud or the early dew.

the state of your heart? is it again come me? He would, indeed he

forbid; and may he grant that it may be tender, humble, and penitent. My dear friend, you have need of repentance. I do not wish to upbraid you with any thing that is past. Yet, love to your soul makes it needful for me to say to you, you have need of repentance, of deep repentance. Surely you must have fallen away, far from God, But are you penitent? If you are, I would not break the bruised reed. Rather, would I direct you to the promises of your loving, though lately forsaken God. Then hear him saying in his word, "Return unto me, and I will return unto you."

"Return ye backsliding children, and I will heal your backslidings." "If we confess our sins, he is faithful and just to forgive us our sins, and to eleanse us from all unrighteousness," "The blood of Jesus Christ his Son, eleanseth us from all sin." To you, these promises are made. Let them not be made in vain. Still God is willing to receive you. Still Jesus is willing to welcome you. His blood may yet cleanse you from your sins, and his kind hand support your feeble steps. Behold backsliding Peter. found mercy, and is gone from this world to join in the songs of the redeemed above. Oh S. seek the Savior's grace afresh, you will not seek in vain.

Yet he would give you peace, give you pardon, give you heaven, and join you soon to the redeemed I prayed for you not merely at above. And does it not melt your that time, but often before, and it you truly return to the paths of peace, I shall think these prayers answered. And what, S. is now would my forsaken God again welanswered. And what, S. is now above. And does it not melt your

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would. And may I sit down with once I hoped to partake of their joys, his saints above, and my happy but now that hope is gone. God is spirit adorc his love when this, now my God no longer, Christ is my healthy body, is a lifeless corpsc, Savior no longer, heaven my hopedand this cold heart is colder in the grave? O may eternal blessedness then be mine. It may. And shall I slight it longer? Shall I turn from the way of life? Shall I forsake my kind Redeemer? Break, O my God, my hard heart that has deceived me, and let it never deceive me more.

But, my dear friend, while the promises of grace should encourage your return, to strengthen your earnestness you may profitably unite with the motives they furnish, the consideration of what you were doing. You had, I am persuaded, nearly given up religion altogether. If you had done so quite, think what you would have done; where would have been your hopes, your friends, your comforts, and where ere long your soul? In such a state, if turning your eyes to heaven, you might have said, "there dwells the Lord:" once I could say there dwells my God, but alas no longer mine; once he was my friend; but now I have made him my enemy. His love was my portion, but it is mine no more. There dwells the Savior, once my Savior, but now I have no interest in him; others are happy in his love, but I have lost that happiness; others are safe under his care; but I am out of his protection; others have their sins blotted out in his blood; once I thought mine were; but I have crucified him 'afresh, and brought a double load of guilt upon my own There dwell also his faithful friends. They toiled and suffered if you now mourn that you did 'so.

for home no longer." I do not say, S. that these should be your melancholy reflections now.

I pray that this letter may find you returning to God; but they might have been so, if you had continued backsliding: and should be so if you fall from Christ. And let the thought of the dreadful danger you have been in fill you with watchfulness and humility, and lead Great has been you to prayer. your danger, for O ! it is beyond human power to describe the evils of backsliding from the living God. To backslide altogether is to give up God, to give up Christ, to give up hope, comfort, and heaven; to make yourself the slave of Satan, to prepare your soul for a miserable eternity, to throw eternal life away and choose eternal death. To backslide is to slight your best friends, and please your worst enemy, to make heaven mourn and hell rejoice; to act as guilty a part as Satan himself acted, to treat with the basest ingratitude a loving God, and to trample under foot the pains and groans, and sorrows of a dying Sav-To backslide is to choose devior. ils for your companions instead of angels; hell for your home instead of heaven; weeping, wailing and despair for your portion instead of peace and praise. In fine, to backslide is to act so wicked, so mad, so hellish a part, that even devils themselves can scarcely wish for any to act a worse one. And had you begun to act this part? God be praised, here, but now rest in heaven, and Flee to him, my friend, afresh, plead tioned from his word. Praise him dread the guilt of backsliding more hardened heart; and O may you leads. hereafter praise him in heaven for this.

Depend upon it, my dear friend, the view now given you of the guilt of backsliding is not too strong. The word of God represents confirmed backsliders as turned aside motives to return to God and to after Satan, as having damnation because they have east away their faith; as drawing back to perdition, as being shut out of the eternal rest; as "crucifying to themselves the Son of God afresh, and putting him to an open shame;" as having trodden under foot the Son of God, and counted the blood of the eovenant wherewith they were sanetified, an unholy thing; as doing despite to the spirit of grace; as falling into the hands of the living God, who is to them a consuming fire; as having their latter end worse than the beginning. For them there remains a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. They are those who having fallen into the snares of the devil, are taken captive by him at his will. awful descriptions, how should they arouse you, how alarm you lest you should turn aside again! To be led captive by Satan-what can be worse? Could you see that dreadful enemy dragging an unhappy soul to perdition, how would you tremble, yet remember that the backslider, though he see it not, is led eaptive by the devil at his will. Oh let these awful thoughts lead you to watch and pray, to look into your own heart, to examine your own state, to distrust yourself, to

with him the promises I have men-|depend on your Redeemer and to that he did not give you over to a than the wretchedness to which it

> Again, if you have felt the pangs of a wounded 'conseience, 'seek for peace afresh through the blood of the Lamb, and let the unhappy hours you have passed, and the tears your fall has occasioned be so many eleave to Christ. Surely you have found that thoughtlessness laughter eannot make the backslider's state happy. You know something of this truth; many others know much of it. I reminded you of a friend who told me how happy he was in the ways of God. with God made life pleasant. The night and the day were alike comfortable, and fear fled far from 'him. But the tempter suggested to him; What need so much ado' about religion? These words or something to this effect came in his mind. length he yielded, he went backward, and the tempter triumphed. And now his comforts were gone. He could not lie down at night without fear of waking in eternal torments before the morning. He found it was a bitter as well as guilty thing to forsake his Redeemer.

> Learn wisdom S. from your own unhappiness. Learn it well from that of others. You were near the edge of a precipiee from which many who reach it never return, but fall from God to rise no more. be thankful that you have not fallen quite so low! O be watchful lest you should! O strive! O pray, that your repentance be not this time what it was a few months baek!

Should I say more,

look forward to future things. where will be my immortal spirit? Think of your dying bed, of your That cannot die. That lives for pulse fluttering, your heart failing, your friends bidding you a last fare. Satan, and get this world only for well, and you departing to meet it? And shall I give up my Savior your God. What comfort it will give you if you have a Savior then! What misery it will cause you, should you then be a backslider, and then have to think that this gan to do so. friendly warning did you no good! Think yourself standing before your Judge. How happy if you meet his smile, if you find his blood has blotted out every sin, and the sin of forsaking him among the dreadful list! And S., this happiness will be yours if you return and cleave to him. But O! how wretched would you be if you should meet his frown, and hear him say, "you forsook me in yonder burning world -depart, depart forever!" What bitter groans would burst from your heart. What bitter tears if tears then can be shed, would flow from your should deceive yourself in a coneyes. How would you wish that you had watched, and prayed, and bore all crosses, and endured all hardships, and denied all allurc a little time, and you shall reach a ments, and even died for Jesus, better one. Fight the good fight rather than have forsaken him!

look at its graves and think, here strong. Here lie those whom the world once charmed, and those who for it, slighted their immortal souls, and what is the world to them ful and healthful body, like theirs, it. Amen. be mouldering dust and soon these active limbs be common earth. Soon will my eyes be shut upon the pleasures will neither pain nor thereof are the ways of death."

again, I would admonish you to please me in the grave. But then ever. And shall I sell that soul to and throw my hopes away? O foolish heart that ever thought of doing so. O deceived and miserable creature that I have been, for I be-

My dear friend, what shall I say more? I mourn the thought of sceing you hereafter at the left hand of the eternal Judge. I mourn the thought of never seeing you in the world of peace, to whom I have often broken the bread of life. Could I prevent your departure never should you depart. Return to God and peace will again bo yours. Return to Jesus, and you will yet be happy. But let it be with full purpose of heart. Let it be with earnest prayer. Let it be with a watchful jealousy, lest you cern of endless consequence. Learn to live on Christ. Depend on him. Look to him. Resist the world for of faith, and you will soon receive Go through a church-yard, S., the crown of glory. The conflict is short, the rest eternal. Then, at lie the young, the healthy, and the length, beyond the reach of sin, satan, the world, and a deceitful heart, may you there praise the grace which first awakened youthe greater grace which brought now? And soon shall this youth- you back to God. May God grant

A YOUNG DISCIPLE.

"There is a way that seemeth world and all its cares and all its right unto a man; but the end

LAW OF LOVE.

Said an old man one day: "When I look back over the long pilgrimage of an eventful and not unsuccessful life, I can confidently say that I never did a kindness to any human being without finding myself the happier for it afterward. A single friendly act, cheerfully, pleasantly, and promptly done to a fellow creature in trouble or difficulty, besides the good to him, has before now thrown a streak of sunshine into my heart for the remainder of the day, which I would not have taken a twenty-dollar banknote for."

If such acts of thoughtfulness and consideration and humane sympathy were performed as we "have opportunity," the same "streak of sunshine," the same lightening up of the load of life would come to both giver and receiver, until after a while there would be sunshine all the time within us and without, dispersing physical as well as moral miasms, purifying the social and domestic atmosphere, warming the heart to still higher sympathies, and waking up the whole man those activities which can never fail to preserve, maintain, and perpetuate mental, moral, and physical health, to a serene old age. These things are to be done at home and abroad, at the family table, the fireside, in the street, on the highway, in town, in country, by day and by night, always and every where, kindly and cheerily, whenever there is "opportuni-

and woman, enemy and friend, to every body and to every thing that breathes the breath of life. These sunlight-giving kindnesses can be done in multitudes of cases by a word, a smile, a look. And these cost so little, why should they not be thrown broadcast over the whole surface of humanity, in princely profusion, blessing as they do the giver as well as receiver, giving gladness to both, and a quiet peace which gold could never purchase, which diamonds of the purest water and gems of richest hue could not secure for the briefest hour? Men, women, children, all, wake up from this good hour, and make the "law of love" to all of human kind the pole-star of life, the work, the pleasure of your human existence; and in that triumphant hour when you shall be called to close your eyes on all things carthly, and open them on the realities of an eternal existence, the first sound that shall fall upon your delighted ear from the heavenly shore, will come from the King in his beauty, when he shall say: "Ye did it unto me. Well done!"—Hall's Journal Health.

Indications of new Life in Jerusalem.

These things are to be done at home and abroad, at the family table, the fireside, in the street, on the highway, in town, in country, by day and by night, always and every where, kindly and cheerily, whenever there is "opportunity;" to be done to the old and the young, to the rich and the poor, to the sick and the well, to stranger and acquaintance, to man the recently been much excitement in Jerusalem, in consequence of an order from the Porte that all the streets of the city should be levelled and paved, and all undue projections should be removed. This will be a great public benefit, substituting broad and airy streets in place of the narrow and inconvenient ones. The gathering up the stones and making broad the ways has greatly excited the Jews, who stranger and acquaintance, to man

coming is very near." A telegraph to guard his personal comfort and line is to be built to Jaffa; thus connecting, through Beyrout and Alexandria, the Holy City with the capitals of Europe. A carriage road is to be built to Jaffa, the seaport of Jerusalem, and a survey for a railway has been completed, and the Sultan has authorized its construction. It is proposed to bring water again from Solomon's pools to supply and purify the city. There is an increasing number of intelligent and noble visitors to it from all parts of the world. The growing love for the Holy Land among the Jews is remarkable, and pious, wealthy, and learned Jews are constantly going to spend the rest of their days around its sacred seenes, some of whom have recently founded valuable institutions there.

The Family Circle.

A FAMILY TEST OF CONVERSION.

You tell me a man is changed by the converting and renewing grace of God. Let me look at him? It is something that I may see him with the Bible in his hands. goes as confirmation that I behold him on his knees. It helps the evidence that I hear him speaking his public vows in covenant with God and his people.

But I would rather visit him in his home; see what sort of a husband and father he has become; whether he is gentle and self-restrained, when he used to be petulant and irritable; whether he is monarch of all he surveys, or the servant and minister of all,-lives to receive the incense of the fami-

convenience from interference and restriction, or to lavish thought, and toil, and care, upon the welfare of all the dependent circle. Let me know, is he eager to lift off the household burdens from the frailer form at his side, and adjust them to his own broader shoulders? Especially, has he become, in a scriptural and meaning phrase, a nursing father to the little ones there? Are they only the playthings of his idle moments, with whom he frolics as so many kittens when he is good hatured, or looks upon as so many stumbling-blocks to be pushed out of the way when he is moody and hasty? or are they young plants to be watched and nurtured for the garden of God. youthful learners to be taught the way of life, early pilgrims whose feet he is to lead with his own in the path to heaven? Show me the evidence that he has discerned and accepted his most privileged and responsible calling of nurseryman for the great Husbandman in this little plantation of immortals. I wish to see him kneel with his right arm around his eldest born, and his left on the cradle of his babe.—to hear him with a tax which he shall feel, because it is painstaking study and effort, and yet for love's sake shall not feel. because it is freely and gladly borne, reading and expounding to young learners the way of truth and salvation. If his heart is not thus turned to his children, it is not turned to Christ .- Rev. A. L. Stone.

MUSIC AT HOME.

Music serves to make home pleasant, by engaging many of its inly homage, to be saved trouble, and mates in a delightful recreation, and thus dispelling the sourness and likely to sell well in the port the gloom which frequently arise from petty disputes, from mortified vanity, from discontent and envy. It prevents, for the time, at least, evil thoughts and evil speaking, and tends to relieve the minds of both performers and hearers, from the depressing effects of care and melancholy. Young people need and will have amusement. If an innocent and improving kind be not provided at home, they will seek elsewhere. If they find places more agreeable to them than home, that home will be deserted; and thus the gentle and holy influences which ought to encircle the family fireside, will be in a great measure lost.

"For surely melody from heaven was sent, To cheer the heart when tired of human strife. To soothe the wayward heart by sorrow rent, And soften down the rugged road of life."

Let parents, therefore, take pains to encourage and gratify a taste for music in their children, and it will amply repay them.

Youth's Department.

BALLAST.

"What is ballast, father?" said Joseph, as he was reading a book about ships and shipping.

"Ballast, my boy," replied the father, is what they put into a ship when she is empty, in order to weight her, and make her sail steadily. Without ballast, she would be turned over by the high winds or heavy sea."

"And what do they use for ballast, papa?"

"In whatever port the ship may

ship is going to; and in that ease the cargo itself is the ballast; but when the captain can not get a cargo of goods, he is obliged to fill the hold, or bottom part of the ship, with stones, or gravel, or anything else that he can get, that may be enough for the purpose. heavy While you are speaking on this subject, Joseph, my thoughts go another way; and I am ready to say that I hope, as you go your voyage, you will take care to carry ballast, and that of the right kind."

"Carry ballast, father? Why, I am not a ship; nor yet am I going on a voyage, that I know of."

"No; but did you never hear of the 'voyage of life,' Joseph?"

"O, yes,! I suppose you mean that this life is like a sea, and men and women are as the ships sailing on it."

"Yes, Joseph, and girls, too. hope you have got ballast on board."

"Well, father, I can understand how I am like a ship on the sea of life; but what do you mean by my having ballast?"

"Knowledge, my boy. edge is the ballast of the soul. you think you can get through the world without knowledge?"

"I suppose not, father, any better than a ship can cross the sea without ballast."

"Just so. But take care that you take the right sort of ballast. pose, now, a ship should be laden with nothing heavier than bundles of straw. Do you think it would sail with safety?"

"Well, I suppose that straw behappen to be, the captain tries to ing so light, the ship would not be get a cargo of goods which may be much safer than if it had nothing at all on board. But just tell me what you eall a good cargo."

"Well, then, suppose you were to read nothing but story books; suppose you were to store your mind with no other knowledge than what you could gain from such books; would that be a good cargo for your ship?"

"I suppose, father, that would be like the eargo of straw. I should think that a good knowledge of English grammar, arithmetic, geography, and history would be the best sort of cargo to load my ship

with."

"A very good cargo, Joseph; but not all that would be wanted."

"Well, then father, I suppose I may add Greek, Latin, and French; and also Science."

"Very good. But, Joseph, your cargo would be wanting unless you had something that you have not yet inentioned. Where is your voyage on the sea of life to end?"

"In eternity, father."

"Yes, Joseph; we are all journeying to eternity. Now take your Bible, and read the third verse of the seventeenth chapter of John."

Joseph read: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent."

Now, Joseph, you can tell me what knowledge will make your cargo complete. What is it?"

"The knowledge of Jesus Christ, father."

"Yes, my boy; grammar and arithmetie, seiences and languages, of Jesus Christ."

Queries.

1. Possessing the Form, but DENYING THE POWER OF GODLINESS.

Dear Brother:

Will you please give us an explanation of the apostle's language where he says, "Having the form of godliness but deuying the power thereof: from such turn away. For of this sort are they which ereep into houses, and lead eaptive silly women laden with sins, led away with divers lusts." 2 Tim. 3: 5, 6.

Answer .- The above two verses presented by the brother for consideration, are a part of a description of sins which are to prevail in the last days, and which are characteristic of those days. know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fieree, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." Then follow the verses named in foregoing question. All these sins, strange as it may appear, are to prevail under the garb of Christianity. It is not a little surprising to see to what extent of sin, hypoerisy, deception and ignorance will lead; for it is probable all these have their influence in producing the are more or less necessary for your above family of evils. If the auown comfort and usefulness on the thority for this statement was not voyage of life; but you will not divine, we could not believe it. have a successfull voyage unless Olshausen says, "the apostle is de-you have as ballast the knowledge scribing a new heathenism under the name of Christianity." How many who have taken upon them its name without its divine power and nature!

The phrase, a form of godliness, means a profession of Christianity. And that a profession may be made, and that many do make such a profession, where there is change of heart, no reformation of life, and no divine power exhibited, is a fact too well known to be called in question for a moment. And that such a form of godliness or profession of Christianity without the power is of no saving character, or that it will not commend us to the favor of God, is equally plain. And it is hazarding too much, nothing less than the soul itself, to rest our hopes of heaven on a foundation so sandy.

It is plainly to be inferred from the apostle's language that where the form of godliness is complete, and properly and lawfully used, or in the language of the same apostle used on another occasion, where those professing Christianity "have obeyed from the heart that form of doctrine which was delivered" by the divine founder of the Christian church, there will be a power accompanying that form. There may be a proper form of the human bodform of the Christian profession, may be exposed. the form may appear, but where between the heart actuated

much has Christianity suffered by intimated, where there is a genuine Christianity, there will be power. "The kingdom of God is not in word but in power." 1 Cor. 4: 20. The church at Corinth had failed to make a proper use of the ordinances of Christianity, or the means of grace, and the apostle Paul declared, owing to that cause, many in that church were weak. weakness which manifested itself in the church at Corinth prevailed to such a degree that it was to bccome general in the last days.

The power of godliness, or of the kingdom of God, when it accompanies the form of godliness, or the profession of Christianity, shows itself in converting its possessor, and in changing his disposition and habits so far as these were wrong, and going so far when fully developed, as to bring "into captivity every thought to the obedience of Christ." 2 Cor. 10: 5. It has likewise a preserving power. apostle Peter when speaking of believers says, "Who are kept by the power of God through faith unto salvation," 1 Peter 1: 5. But those alluded to in the query, who had the "form of godliness, but denying the power thereof," lacking this power, fell into those various sins enumerated by the apostle in the v, but if there is a derangement of preceding verses. And where there the internal functions of life by dis- is not the preserving and restrainease, that body may have nothing ing power of godliness, we are liain it but weakness. So with the ble to fall into any sin to which we

There is also in the power of there is not a proper connection godliness, a prompting power, by which prompts to duty. This proper motives, and governed by prompting power Paul felt when at proper principles, and that form, Athens, and "when he saw the city there will be no spiritual power, wholly given to idolatry," he felt or power of godliness. As already "his spirit stirred within him", and

ple and preach Christ to them. to maintain that sin is stronger That same prompting power urged than grace. "But him to "press toward the mark for the prize of the high ealling." Phil. 3: 14. This power whereever it exists will be attended with similar results, it will prompt to duty. There is another feature in this power which shows its value. operates upon the conscience and condemns and produces remorse when duty is neglected or when wrong is done. Peter felt it when he denied his Lord, and when he "went out and wept bitterly." Sad indeed is the condition of those who sin without remorse, and who take "pleasures in unrighteousness."

But what shall we understand by denying this power, as it is said they deny the power of godliness. 1. It may be a silent denial. There may be no restraint of sin, no selfdenial, no bridling of the tongue, and no controlling of the passions. Now where these are wanting in persons who make a profession of Christianity and assume its form, they really deny the power of godliness in themselves—there is a denial of the personal power of godliness. But there is likewise often a real and open denial of the power of godliness. When persons are admonished and urged to abandon any sinful habit or practice, and they reply they have tried to abandon it, but did not succeed, and now feel that they cannot, and consequently have ceased to make the effort, in such cases there may be a positive denial of the power of godliness. We should first decide whether the habit or practice is sinful or wrong. If it is decided to be wrong, then it can be, and it should be abandoned. For to deny that any sin can be abandoned, is surely were artful and wicked deceivers

he was moved to speak to the peo- to deny the power of godliness, and abounded, grace did much more abound." Rom. 5: 20. shall not have dominion over you." Rom. 6: 14. "My grace is sufficient for thee,", 2 Cor. I2; 9. "My little children, these things write I unto you that ye sin not." 1 John 2:1. Now in the light of such precious Scriptural teachings as these, to deny the power of godliness is to deny the truth.

That there is much of this kind of Christianity, the form of godliness without the power thereof, in the world at this time, is painfully true. It is a striking characteristic of much of the Christianity of our own country. There is a great deal of form or profession, but alas! how little power! With all the revivals which have prevailed in the various churches in the last seven years, since the great revivals of 1858, how little impression seems to be made upon the country in general! The general report seems to be that crime is on the increase.

The prevailing sins which Paul describes as prevailing under the "form of godliness" or under the profession of Christianity, are characteristic of the last days, and as there now exists a state of things so much like that which the apostle prophetically describes, may we not regard this as an indication, with many signs of the times now occurring, that those last days are approaching?

The last verse referred to in the query has allusion to a class of those who had the form of godliness but who denied the power thereof, who who chose for their victims silly Gospel, with a heart full of love, women of low character, who hav ing no divine power to preserve them, and being led by their lusts, would readily become a prey to their vile seducers.

2. ABOUT SELECTING CANDIDATES FOR OFFICE.

If it is wrong for brethren to take part in selecting candidates for civil office, is it right for brethren to vote for them after they are selected?

A BROTHER.

Answer.—Surely not. If the first is wrong, it would seem to follow as a natural consequence that the second is not right.

3. ABOUT SPEAKING EVIL OF RULERS.

Dear Bro. Quinter:-Will you please give us a little explanation on the 47th Query of the Minutes of the late A. M., which goes on to say, "and speaking evil of our rulers, especially of President Lin-Are we to infer that it is worse to speak evil of him than of any others of our rulers? or is the "especially of President Lincoln" to denote something else?

Yours in love.

D. E. B.

Answer .- We presume the query has reference to the office of the Chief Magistrate of the nation, where President Lincoln is named, and not merely to the man fills that office; and that "especially of President Lincoln" means especially the President of the United States.

Correspondence.

Hickory Cove, Tenn. Aug. 13, 1865. in the Lord, and oc-laborer in the for ever?

and a soul filled with joy for the blessings we now enjoy, 1 write you these lines. Thank God the storm of war and devastation has passed over, and the sunshine of peace is dawning upon us again. For four long years we have been cut off from communication with you. But blessed be the name of the Lord, peace is restored, communication is again opened, and we are vet spared, and souls are returning home to God. Our church met yesterday. We had a good time,two were baptized. Two more today have made application. Our laboring brethren from adjoining churches are with us, and are holding a series of meetings, and I hope ere they close, many more will join in with us. A great interest is manifested, and preaching has a good effect.

Dear Brother, I cannot express the joy we realized on the reception of the Gospel Visitors the other day. They are highly prized.

As for the politics of the day, we in our church have no division, but we say, "let the dead bury their dead" but let us follow Jesus.

I am afraid that extremes may be gone into in this matter. I think the brethren should use forbearance, for many who are opposing those brethren that got somewhat out of the way by voting, have since communed with them time and again. What do you think of this? the binding together with hand and kiss that we will be true to each other have no more power than this? And if not, why do we bind ourselves on the most solemn Dear and much esteemed father occasions to be true to each other And if it is binding, who true, suffered much during this wicked war, but God has blessed his Church here. He put it into the hearts of the rulers to make laws for our protection, and we stood firm, immovable, and now shall we begin to complain?

Our friends have been torn from us, never more to return. Was it upon the account of our goodness? Our property took wings apparently and flew off. Was it for our thankfulness? O, remember Job! Remember Paul! and then, O then, remember Jesus :- And if we through excitement, deal with our brethren, and that for excitement, what better are we than they-and what better are we than any of our sister denominations who are now organizing politically? Although I am young in the cause of my Master, yet I feel that we are built upon the rock Christ Jesus, "and the gates of hell shall not prevail against us".

I feel like writing much, but pro-

bably I am not interesting.

If you think these lines worthy a place in the Visitor, insert them. Your brother in the Lord,

SAMUEL MOLSBEE.

Wood Co., O. Aug. 9, 1865. In much weakness, dear brother Quinter, I teel as if I would like to let you know how we, in Portage District, are getting along in our spiritual affairs. We through much tribulation are pressing along the our meetings are well attended, and ance of making a change in the the people give good attention to manner of holding our Annual

is transgressor? We have, it is some encouragement from the word, when we read God chose the weak things of this world, &c. So we rely on his promises to bring about the desired end, with our faithfulness as embassadors of Jesus Christ. We besecch our hearers in Christ's stead, to be reconciled to God. As an evidence that the hearers of the word spoken, believe our doctrine drawn from the word of truth, ten have willingly come forward and have been baptized into Christ as the head of the Church, in the last ten months, and there are still others interested who we hope will fall into the arms of Jesus at our next meeting. We wish such and all others to feel the effects of our brethren's prayers in these dark hours, that we may come forth in our weakness to do our Master's will. Our members in love with each other as far as I know. Dear brother, as I have received much comfort from reading the Visitor, I hold it as next to my I would rejoice to see it in Bible. the hands of all our brethren. How can they do without it? Yet as I travel around, I find it is not taken by those where we should expect to find it. Thus I have dropped a word to you in love and fellowship.

ALBERT FORD.

For the Visitor.

OUR ANNUAL MEETINGS.

Dear Brn! Quinter and Kurtz:high way of holiness. We have Whereas the Elders and Brethren seven stated places of worship, and at our last A. M. felt the importthe word spoken, although spoken Meetings, and appointed a commitin much weakness. So we draw tee to take the matter into consid-

their deliberation to the next A. M. But where and when is our next A. M. to be held? I think the present time and aspect of things, goes on to show to all concerned, that we are approaching a crisis which calls more loudly for a change to be made in the manner of holding our A. M. than heretofore. though, the subject has been discussed, see Gospel Visitor, Vol. IV. page 128, &c., and Vol. V. page 18, 89, and 113, (see also Minutes of A. M. for the year 1845,) yet I think should be discussed again, through our periodicals, and if done in meckness and love, it would not only tend to prepare the minds of the brethren to assent to a change being made, but it would tend to enable the committee in its deliberation, to present a plan, that would at once be accepted and adopted by the Annual Meeting. Who respond?

The Brothren here at Pipe Creek, Md. contemplate commencing their next communion meeting, (Lord willing) on Saturday morning the 7th of October, next, at the Meadow Branch Meeting house.

I remain yours as ever,

PHILIP BOYLE. New Windsor, Md., Aug. 21st

Our Prospectus for 1866 .-- To ·Friends and Subscribers.

We have reached that stage of our present volume, which makes it necessary that we should remind our subscribers of the fact that the volume is drawing to a close, and that two more numbers will complete it. We purpose, if the Lord publication of the Gospel Visitor, claim to be perfect.

eration, and propose the result of and hence would make the necessary arrangements for a new volume. We have never felt the necessity to be so urgent as it now is, for every agency to be brought into requisition that can be made to help in promoting sound doctrine and gospel piety in the church, for these must be promoted if she fulfills ber mission and becomes the light of the world and the salt of the earth. And as we have felt the need of every available help, so have we felt like laboring to the extent of our humble abilities for the furtherance of the cause of truth.

> And while we have tried to labor faithfully in our editorial labors, we are glad to know that, some at least of our readers have appreciated our labors, and have given us words of encouragement, and not only words, but deeds also. The support of our brethren and friends for the present year compares very favorably with that of former years. We commenced the present volume circumstances disadvantageous to both ourselves and to our subscribers, but notwithstanding this, many of our brethren and friends have labored faithfully and successfully in obtaining subscribers for us, and by their labors we have an encouraging subscription list. We duly appreciate their kindness, and this has been an additional inducement to us to labor to make the Visitor more profitable and interesting than ever.

Our labors as editors have been before the brotherhood a considerable length of time, and the brethren know how far we have been faithful to the responsible position we have seems to will it so, to continue the been called to occupy. We do not But we do and ability to promote the peace, the union, and the efficiency and prosperity of the Church, by promoting purity of doctrine and practical and experimental Christianity among its members. This by the help of God we will continue to' do. And this we are glad to believe is the service our brethren desire and expect of us. The support and 'cncouragement hitherto given to us, we regard as evidence of their confidence in our integrity, and we shall endeavor to merit a continuation of their confidence, if devotion to the truth will merit it.

The junior editor having taken npon him the general labors of the editorial department, as well as a share of the responsibility and management of the entire business, would thankfully acknowledge the kindness and services of the brothren and friends which they have rendered to him by their own 'patronage and by procuring that of others since he has assumed the additional responsibilities he has. But as that kindness and service have not been rendered to him alone, but to the work in which he and his fellow-laborers are engaged, they unite in this acknowledgement.

Feeling that our desires are to do good, and that our editorial labors may, under the blessing of God, be made useful, we are pursuing them with the testimony of an approving conscience, which affords us a considerable degree of comfort. But there are some considerations which bear upon our mind that are like being in some community tion to labor to make our

claim that it has been our purpose where there would be more of a deto labor to the best of our judgment mand for our humble labors in the ministry than there seems to be in this, and where we would have a little more encouragement to labor in that way. As the church here is small, and as there are several ministers, we have felt that we might be more useful elsewhere. We also feel that it would be very desirable to have our family where there are more of the brothren to form society; than there are in our own immediate community here. Under these considerations we have serious thoughts about a removal of our office of publication, whenever, and whereever, the Lord in his providence may open our way. Our locality here is a pleasant and healthy one, and we have kind friends and neighbors among whom we live in peace and friendship. But owing to circumstances already noticed, we may make a change if the Lord seems to favor it. In the meantime, we shall try and be resigned to our lot, and whatsoever our "hands find to do," we shall try to do it "with all our might."

We come now to the immediate object we had in view in commencing this article, which is to request our brethren and friends to assist us in renewing their subscriptions, and in enlarging our circulation. We kindly ask all our present subscribers to renew their subscriptions, hoping that they will still find the "Visitor" to be a messenger of glad tidings, and a medium through which gospel truth will be circulated. We also ask the hearty and zealous co-operation of all who feel not attended with the most pleas- interested in our work, in procuring ant feelings. We have long felt subscribers for us. It is our intenmore useful and interesting than vorably will also increase our facilities for We are confident that a zealous and persevering effort on the part of our brethren and friends, the number of our subscribers can be greatly increased the Now is a suitable coming year. time, and please begin the work at Our agents we hope will. still act promptly and energetically. And let all who are friends of the Visitor, consider themselves agents, and send their own names, and the names of all whom they can get to When we send our prossubscribe. pectus, we would say to our friends, do not confine your efforts to procure subscribers to the brethren. You may have neighbors who belong to some other religious society, but whose partiality to their own church is not so strong as to prevent them from reading the publi-We have patrocations of others. nised the publications of other denominations, and frequently read them with interest and profit. And so others have ours. And then there is a class of persons not members of any religious society, who are sufficiently interested in the subject of Christianity to read a Christian magazine. These should be solicited to subscribe. The "Visitor" may do them good. We have this year a considerable number of subscribers outside of the brotherhood, and we hope this class will increase.

Appreciating the services of those who may procure subscribers for us, and wishing to remunerate them, knowing that they are at some expense frequently besides the time and labor required, we will give to any person who procures eight subscribers for us, and sends us ten dollars, one copy gratis, and the same in proportion for any number sent over eight.

Several of our subscribers have expressed the desire to have the "Visitor" enlarged. We have fa-

received the suggestion, ever, and an increase of subscribers and shall watch the growth of the will encourage us to do so, while it idea, and if it becomes general, it

may be granted.

It is very desirable that we hear from our subscribers and agents before the first of December or early in that month, as the first No. of the next volume will go to press at that time, and we would like to know then what number may be From a want of this wanted. knowledge we have heretofore found it necessaay to print a second edition of the January number. has caused an additional expense. Our terms require the pay in advance. We shall make no change in this respect. We are confident no change is demanded. But where there are persons who wish and intend to subscribe for the "Visitor," but who may not find it convenient. to send the money by the time above named, let them send in their names, and a short delay in sending the money will be considered no departure from our terms. wish to accommodate, and whatever honor and Christian courtesy require we shall cheerfully do.

Will our friends respond to our request promptly and energetically, and thus encourage and assist in a work which they with us feel is a good work. And that our work may prosper and do good, and that we may conduct it to the best interests of the cause of truth, we request the prayers of our Christian friends, as well as their labors.

EDITORS.

The Preacher and the Mother. BY JOSEPHINE TYLER.

THE preacher was rude, his voice was rough, His words were common and plain enough; But th' humble hearers, to my surprise, Sat with howed faces and tear-dimmed eyes. Why were they weeping? He only told, With sharp, wild gestures, a story old, Anon repeating these accents few: "The Cross, heliever, gives hope for you." "'Tis well enough that a simple mind Should list with wonder-shall I, refined, And gay, and happy, be thus beguiled?"
'Twas thus, half scorning, I said, and smiled. In halls of plenty I roamed with pride, There flowers were blooming on every side,

There shone Art's lustre the eye to cheer. There Music greeted the waiting ear.

But vain was Harmony, poor was Art That night, to comfort my stricken heart— There came a hlight to my fairest flower— My babe lay dead at the morning hour.

O pangs of anguish that rent my soul! That first mad tumult that spurned control! Till I remembered these accents few: "The Cross, believer, gives hope for you."

To light the vale of my sorrow then, How dim the wisdom and lore of men: While beauteous glowed, like a rising star, His feet, who heralded peace afar!

Mother's Journal.

OBITUARIES

Died in tee Pipe Creek church, Miami co. Ind. SARAH, infant daughter of elder Samuel MURRAY, and Sarah bis deceased wife, aged 2 years, 6 months and 6 days. Funeral services by brethren J. Leedy and G. Shively, from Ps. 17: 15.

Died in the Elkhart church, Elkhart co. Ind. July 16th, and August 6th, a son and a daughter of our friend Valentine and sister Berkey. Age of the first, 7 years, 4 months and 25 days: and of the second, 4 years, 2 months and 11 days. Funeral services by the writer and others from 2 Sam, 12: 18-23. and Mark 10: 13-16.

Also in the Yellow Creek church, Elkhart co, Ind. July 30, an infant child of hro. and sister FRAME, aged 7 months and 10 days, Fnneral services by bro. George Buterbaugh and the writer from 2 Sam. 12: 18-23.

JACOB STUDYBAKER.

Died in the Yellow Creek district, Bedford Co. Pa. July 17, Christian Ebersole, infant son br John and Sister Lydia Ebersole, aged 4 y. 10 m. and 16 d. The occasion was improved from Ps. 39: 4, 5, by the hrethren.

Died in the Yellow Creek church, Elkhart co. Ind. October 21st 1864, our dear old sister RULE, wife of our friend George Rule, in her 70th year. Funeral services by the brethren on 1 Peter 1: 24, 25.

Also in the Elkhart church, same co. August 20, a daughter of our friend Hyde, aged 21 y. 3 m. and 25 d. Funeral services by the writer and others on Job 14: 1, 2. J. STUDYBAKER.

Died in Cass co. Michigan, August 4, brother DAVID M. RITTER, aged 41 y. 9 m. 27 d. Brother David became a member about 4 ago. He lived a true believer in Jesus Christ, and requested his neighbors and brethren to assist bim to live out the principles of his profession. He was a faithful and worthy brother. His funeral services were performed in Dowagiac by br D. B. Sturgis and myself to the largest 12, 13. He left a wife and two sons to mourn Elizabeth Cover, aged 25 years. their loss.

She died of old age and general failing of the proved by the brethren from John 11: 25. system. She was confined to her bed but oncl

weck. Father died 24 years ago, and eleven of ber children died before her, and she lelt four of us to survive her. We hope she has gone to join the happy society of father and of her children, and of others, who once suffered and labored on earth but who are now happy we hope in heaven. Brethren, pray for us, that we may so live that we may meet her where we may never have reason to sorrow for a christian mother. Her funeral service was performed by brethren Fisher and Samuel Eyler, in Kosciusko co. Ind. from Rev. 14:,13.

JACOB MILLER of Portage.

Died in Antietam church Franklin co. Pa. July 25, br WILLIAM WIERMAN, aged 47 y. 4 m. Br. Wierman was a deacon in the church, and was beloved by all who knew him both in and ont of the church. The funeral services wore performed by brethren Joseph Gipe and Jacob F. Oller, from Rev. 14: 13, 14.

Farewell, dear husband, thou art gone, And we are left for thee to mourn : But still our loss is thy great gain, For thou art free from woe and pain. GEORGE MOURER.

Died in Tama co. Iowa, August 23, sister SARAH MERICLE, wife of Aaron Mericle, aged 31 y. 6 m. 15 d. Her funeral services were performed by Elder J. Murray from the words, "Blessed are the dead that die in the Lord."

Died in Allen co. O. August 13, sister FAN-NY RUDY, in the 79th year of her age. She was the widow of Jacob Rudy dec. She retained her health and strength in a remarkable degree until within a short time of her death, and she possessed her mental faculties till her death. She talked of heaven in the elosing hours of her long life, and affectionately exhorted her children, to watch and pray. When asked about her prospect for the spirit world, she said all is right. Her friends enjoy the bope that she has exchanged a world of sin and trouble, for a world of undisturbed felicity, and tho infirmities of age, for the youth, the vigor, Communicated. and life of immortality.

[From the Companion.]

Died in the Still-water church, near Dayton, O. August 3, brother JAMES SHAFFER, aged 38 years. Funeral services by brethren Dietrich and Flory from 2 Cor. 5: 1 and 4.

Diod at the residence of her son-in-law, bro. Howel Chandler, near Franklin, Decatur co. Iowa, July 21st, MARTHA PACE, in the 82nd year of her age. She was a member of the Baptist church, yet also a warm advocate to the doctrine of the Brethren. Funerel services by her request, by the writer, followed by br. Samuel A. Garber. Text, also by request, Eph. 2: 20.

L. M. Lob. Eph. 2: 20.

Died in the Indian Creek branch, Westmore land co. Pa. July 29, br. JONATHAN SIPE, aged 49 years.

From the same place in St. Louis Hospital, congregation I ever witnessed, from Rev. 14: PETER COVER, son of br. Micbael and sister-

Also, August 11, sister NANCY MILLER, wife of Abram Miller, late of Franklin co. Ind. eo. Pa. August 8, of consumption, bro. JONAS and mother of the writer, aged 78 y. 9 m. 4 d. KEIM, aged 62 years. The occasion was im-

D. D. HORNER.

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ty to the World.

ing, and to prepare the reader's ing whatever laws are found in the judice that obtains pretty generally to observe any precept which has many that the subject of clothing is Lawgiver? too trifling to occupy the attention of intelligent people, and as it be-bearing upon the subject, and some

Christian Apparel and Non-conformi- |concerning Christian apparel, given us for our observance. And are we In making some remarks upon not justified in giving our serious the subject indicated by our head-consideration to it, and in observmind to give the observations we "glorious gospel of the blessed may make a candid consideration, God?" Nay more, are we not dewe would at the onset meet a pre-linquent in duty when we neglect upon the subject. It is thought by been given us by our heavenly

longs to the exterior of the Chris- of the passages contain precepts ditian, and not the heart, and as the rectly upon Christian apparel: "Be heart is the seat of the Christian not conformed to this world," graces and emotions, the dress can Rom. 12:2; "Love not the world, have but little to do with Christian neither the things that are in the character. Such in substance is the world. If any man love the world, view taken of the subject by many. the love of the Father is not in him. It has been said by some writer For all that is in the world, the lust that, "Flowers are not trifles, as of the flesh, and the lust of the one might know from the care God eyes, and the pride of life, is not of has taken of them every where." the Father, but it is of the world." And should we call any thing a tri- 1 John 2: 15, 16; "For to be carfle that God has made? And fur-nally minded is death," Rom. 8: 6. ther, can any thing be justly consid- "In like manner also, that women cred a trifle that has ever occupied adorn themselves in modest apparthe attention of God, or upon cl, with shamefacedness and sobriewhich he has given laws and pre-ty; not with broidered hair, or cept? Now, however trifling the gold, or pearls, or costly array." subject of clothing the human body 1 Tim. 2:9; "Whose adorning let may be—too trifling for many it not be that outward adorning of Christians to think about, or for plaiting the hair, and of wearing of many preachers to preach about, or for gold, or of putting on of apparel."

1 Pet. 3: 3. The Greek word or for modern churches generally kosmios, translated modest, means to pay any attention to in their disaccording to Parkhurst, orderly, decipline, nevertheless, it was considecent. Wesley in his usual brief and cred of sufficient importance in the estimation of the Lord, to make it sobriety—which (in St. Paul's sense) a subject of Christian law, and we is the virtue which governs our have in the gospel some precepts whole life according to true wisdom; GOSP. VIS. VOL. XV.

not with curled hair; not with gold possessor to violate and disregard -Worn by way of ornament; not the precepts of the gospel, while with pearls-Jewels of any kind, a the conscience remains quiet and unpart is put for the whole; not with disturbed! costly raiment—These four are expressly forbidden by name, to all women, here is no exception, professing godliness. And no art of alarm its possessor, for it plainly man ean reconcile, with the Christian profession, the wilful violation of an express command." And on 1 Pet. 3:3, he remarks thus: "Three things are here expressly forbidden, eurling the hair, wearing gold, by way of ornament, and putting on costly or gay apparel. These therefore ought never to be allowed, much less defended, by Christians." Wesley's notes. These passages prohibit 1, all jewelry when worn for ornament; 2, eurling, cutting, braiding, or plaiting all means. This is no time to give the hair for ornament; 3, costly encouragement to superfluity of apgarments when worn for ornament. parel. Therefore receive none into Christians, instead of adorning the Church till they have left off their persons that they may receive superfluous ornaments. In order the applause of men, should culti- to do this, I. Let every one who vate the Christian graces and char- has charge of a circuit or station acter that they may receive the ap- read Mr. Wesley's Thoughts upon plause of God. They are not to Dress, at least once a year in every wholly neglect their garments, but society. 2. In visiting the classes, they are to clothe themselves de- be very mild, but very strict. cently and orderly-according their profession and sex. It is one suffer than many. 4. Give no surprising to see the extravagance tickets to any that wear high heads, in dressing that we often see in enormous bonnets, ruffles, or rings." professors of Christianity, while it Even the Episcopal Church, a is so plainly and pointedly con-church usually considered among demned by the Christian Scrip- the most wealthy and fashionable tures. And it is still more surpri-churches, in its Articles of Religion, sing, perhaps, to hear their reply has one, the 35th, upon the subject when their attention is called to the of Homilies. These were sermons subject. "I do not feel that it is or discourses upon Christian docwrong, my conscience does not con- trine, and which were required to demn me," say they. A strange be read in the church. A great state of Christian feeling that must many subjects are mentioned upon

Such a eonscience must be seared as with a hot iron, or not connected with an enlightened understanding, and it should indicates a wrong state of heart.

In view of the plainness and directness of the gospel teaching upon the subject of dress, many churches as well as individuals have felt that it is a subject that should not be overlooked in the administration of gospel discipline. The Discipline of the Methodist Church has the following Section upon the subject of Dress. "Question. Should we insist on the rules concerning dress? Answer. to 3. Allow of no exempt case: better be, indeed, which will permit its which homilies were to be delivered,

and the laws of the church pertain-|adorn themselves in modest apparel Apparel.

seen Dr. Judson's letter on Orna- in 1 Pet. 3: 3, because the verbal mental and costly attire, To the fe- construction is not quite so definite, male members of Christian church-though the import of the two passages Dr. Judson was a Baptist missiona- these two passages be evaded? ry. He could not consistently, as Yes, and nearly every command in ornaments in dress were so positive. Scripture can be evaded, and every ly forbidden in the gospel, baptize doctrinal assertion perverted, plauthe heathen, who indulged very sibly and handsomely too, if we set much in ornaments, with their ornaments upon them, and it became a subject of much concern to him, and the more so, as some of his "missionary sisters" from America encouraged the heathen in their vanity. He was thus led to write the letter above alluded to. we cannot forbear quoting a paragraph or two from it.

"1. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride." And is it not the nature of those sentiments to acquire strength from indulgence? such sentiments and motives comport with the meek, humble, selfdenying religion of Jesus Christ? I would here respectfully suggest, that those questions will not be answered so faithfully in the midst of fessors, who purpose to try to induce company, as when quite alone the kneeling before God.

2: 9—"1 will also that

ing to homilies require that one with shamefacedness and sobriety, should be read Against excess of not with broidered hair, or gold, or pearls, or costly array." I do not Some of our readers may have quote a similar command recorded cs in the United States of America, is the same. But cannot the force of about it in good carnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain, as the sun at noon-day. Shall we then bow to the authority of the inspired apostle, or shall we not? From that authority, shall we appeal to the prevailing usages and fashions the age? If so, please to recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground."

> There are some other denominations which acknowledge the binding power of the gospel precepts upon the subject of dress and ornaments.

It is said that an association has been recently formed in Rome for the suppression of female extravagance in dress, and that among the members are many priests and confemales to dress modestly. From the expressions we frequently "2. Consider the words of the see, it is evident that many reflectapostle, quoted above from 1 Tim. ing people see and feel that there women obtains among professing Chris-

tians a great inconsistency in rela-loccasional topics in preaching, and that the teaching of the gospel gospel discipline. It is also true upon the subject is by many entirely disregarded. But what is to be We have seen that some churches have rules in their discipline upon the subject of dress, and that their preachers are required to preach upon, and enforce those rules. But one of two things is certain, either the preachers do not preach upon the subject, or if they do, their preaching has no influence upon the churches. It is well known, and that to the regret of those who would desire to see a pure gospel preached, and a pure Christianity prevail, that preachers of the gospel are too dependent on the churches; and that that dependence interferes sometimes with the free utterance of truth, and a faithful application of church discipline, and causes evil sometimes to be winked at or overlooked.

Dear brethren and sisters, we are the friends and advocates of gospel order, and primitive Christianity, and since plainness of dress and non-conformity to the world are gospel principles, we rejoice that these are peculiarities of our brotherhood. It is true, there is a considerable want of conformity among us to these as well as to other practical principles which we profess, and consequently there is not the uniformity in the church that is desirable, nevertheless, while the christian world generally gives no are discussed in our councils, made with God, and enjoy the high pleas-

tion to extravagance in dress, and are regarded by us as a part of that while some of our brethren give too little attention to this order of the church, others may put an undue stress upon the dress question, and sometimes apply this part of the gospel injudiciously. There are extreme views taken of . many things, and good things may be abused. But the church as the "ground and pillar of the truth," should maintain the principles of the gospel inviolate, and give them respectively the places in the Christian system which their divine Author designed them to occupy.

And are there any among us who would like to see the church abandon the ground she occupies upon this subject? We hope not. would be sorry, indeed, to see her do so. Non-conformity to the world, simplicity of manners, meekness of spirit, and plainness of dress, are among the peculiarities of the apostolie church, and identify that church, and where they do not exist, that church does not exist. we regard the church as an ark of safety to bear us to the haven of rest, we should labor to preserve it sound in principle, in practice, and in discipline.

The propriety of the Christian precept which inculcates non-eonformity to the world, in its applieation to dress, as well as to our general conduct, is very apparent. The more we have to do with the attention whatever to the teaching world, the more we are in danger of the gospel upon the subject of of it, for it is represented in the dress and non-conformity to the Scripture as the enemy of Chrisworld, our brethren have labored to tians, and it must be overcome. maintain these principles, and they If we would experience communion

must be weaned from the pleasures think it would, for they have been and fashions of the world, for "the ruined by these.

world lies in wiekedness."

To our mind it is a strange coneeption, and it presents a view of a confused state of things, to conceive a person worshiping at the shrine of fashion, imitating the world in its latest fashion, adorned with gewgaw or showy trifles which the world ealls splendid, and worshiping the Christian's God at the Christian altar, with the humble and self-denying Savior as mediator between that worshiper and God, with the following Seriptural inscription written over that altar; "whosoever will be a friend of the world, is the enemy of God."

If we yield to the world in any degree, even in conforming in our external appearance to its customs or fashions, do we not by so doing seem to acknowledge its authority over us? And do we not by 'yielding to its solicitations in one instance, give it a certain advantage over us, and shall we not find it more difficult to resist it, in its second attempt, to obtain the aseendency over us? There is much more involved in simply conforming to the world in dress, than may be at the first thought upon the subject supposed. If we would keep ourselves "unspotted from world," which we must do if we would enjoy the blessings of "pure religion," we must not tamper with the spirit of the world, or unnecessarily expose ourselves to its influence. The experiment is extremely dangerous. But the Christian may be tempted to feel that he will not be loved, respected, or honored by the world, if he is so different from it. And have not the love, the respect, and the honor of the world been enjoyed sometimes at a sacrifice of what was much more valuable? .Would it not have been a thousand times better for many precious souls,

spiritual life, the heart and honored them so much? We

We are maintaining Christian propriety and eonsistency. And what is the dove, respect, and honor of those worth, who would have us to eompromise or deny our holy principles, before they love and honor us? We think not very much. And what influence can the Christian expect to exert over his worldly friends, if his Christian principles are so weak as to be controlled by theirs.

We are not advocating extreme singularity or oddity of dress, or the necessity of Christians retiring from the world and living the life of a hermit. Not at all. We believe they are "the salt of the earth, and the light of the world," and that they should live where the world ean feel their influence and see their light. But we do think, that as the Savior has declared of Christians that "they are not of the world," they should in their conversation, manners, habits, and general deportment, show that they are a separate people from the world; that instead of following, the world in its vain course, they should try and lead it in the way of holiness.

Now as Christians are so different from the world in their principles, their enjoyments, and their general habits of life, it would seem to be perfectly reasonable that some difference should obtain between them and the world in respect to their exterior appearance or dress.

The Israelites were commanded to bind the precepts of their law upon their hands, that they should be as frontlets between their eyes. The design of this was plain, and the practical tendency of it, was, doubt, good. These were remembrancers that constantly reminded them of duty. In former years when beards were unfashionable, we heard a brother, who was inclined to joking and idle talk, say, that he found his beard of exhad not the world loved, respected, cellent use in reminding him of his

Christian profession, for when he ular form. And we think that evwould remember that, he would restrain his natural disposition, and guard against doing what was so contrary to his character as a Christian. Such is the tendency of a plain garment when it has its proper effect, and when it is con- of the church indulge in the vanities nected with a proper state of heart. We are often forgetful of our holy their conduct in any way that they profession, and if we would bear it love the world and that they are in mind more constantly, we would not so frequently indulge in idle plication of the gospel discipline talk, or do things which are a dishonor to our holy Christianity, and others. which rob us of our spiritual enjoyment, and cause remorse of conlive a truly pious life, we shall be glad to avail ourselves of every help, however small it may be, that can in the least degree assist us. Such may be the effect of a plain dress, by reminding us that our Christianity calls us out from the world.

The subject ofdress has been one of no little trouble in the church. Extreme views have been taken of the subject, as already remarked. But the Brethren have never, we believe, laid down any particular form of a garment either for the male or female members of the church, though as a body, they have church, though as a body, they nave adopted a plain garment. In this they have showed their wisdom and prudence. Where we have no Scripture in the minute details of Christian duty, we should claim none. Can the church then properly take any cognizance or notice of dress, and apply any gospel discipline to the members upon the subject? We think it can. subject is one of more or less delicacy, and should be judiciously dealt with. We know of no case where a member has ever been put away from the church because he or she did not wear a garment of a partic- their garment as a prerequisite for

ery individual congregation should consider the subject well before it would proceed to do so. And no doubt it will, for our Brethren always proceed with caution. what shall we do when the members and ornaments of dress, or show by conforming to it? A judicious apwill reach their cases as well as all

There are no more positive precepts in the Christian law, than the science. And if we are anxious to following: "Be not conformed to this world," Rom. 12:2; "Love not the world, neither the things that' are in the world," 1 John 2: 15. Now this principle of non-conformity to the world is one of the peculiarities of the Brethren, for it is one of the peculiarities of the church of Christ. We as a Christian Society are known, wherever any thing like a correct knowledge of our principles and character obtain, as a plain, and self-denying people. When persons then make application to become members of the church, they do it with the understanding that they are about becoming members of a community which professes to be a plain people. And in presenting the order of the church to such, as we do, when they make application to join the church, we remind them of this, and obtain their assent to it. And if they have any thing particularly extravagant upon their persons at the time, this they are expected to lay aside. But they are not required to change the form of

a membership in the church. As not, however, put away from the we have already remarked, it is church because they did not wear presumed they knew the church they had made their choice, professed to be a plain and self-denying people, and it is further presumed. that they intended to become fully identified with the church, and still become more conformed to it as they become more conformed to Christ. Expecting the candidates to possess such feelings, they are received into the church, hoping that they will "grow in grace and in the knowledge of the truth." If these members then retain the form of the garment which they had when they came into the church, being neither particularly plain, nor extravagantly gay and fashionable, and live exemplary lives, and walk orderly in the church, the practice of the church is to bear with such members though they may not conform immediately to the general order of the Brethren in plainness of dress.

But now, if those members just alluded to, change the form of their garments, but not as the church hoped they would do, when they would make a change, become more assimilated to the brotherhood in the general feature of plainness, but change to be in fashion with the world. What then should be done? Should the church tolerate this? It should not. It may now act, and apply the discipline of the gos- pline of the gospel. pel. They have now plainly violated the order of the gospel. It pos-plainness and simplicity are peculiitively prohibits Christians from arities of our brotherhood, and

a plain dress, but because they transgressed the gospel. It is very plain that where the practice of wearing jewelry as an ornament, or of changing the form of the garment, or in cutting or dressing the hair to be in fashion with, or to conform to the world, is indulged in, there is a direct and positive violation of Christian precepts. And if the church is true to herself. to her Lord, and to those very members who violate her discipline, she will deal with such as offending members. She cannot justly do otherwise. If she fails to notice such a disregard of gospel teaching in her members, she will surely grieve her heavenly guest, the Holy Spirit, and finally lose her influence over her members, and in the world.

Have we not then in pursuing a course like that indicated above, gospel authority to justify us, and does not a faithful application of the discipline of the gospel require us so to act, when those divine precepts which forbid Christians to conform to the world, are disregard-The church as a faithful parent, should watch over her members or children, and labor diligently to promote their interests, and it is her duty to see that they have all the advantages that can be derived both from the ordinances and disci-

We have already observed that conforming to the world, and as characteristics of the apostolic these have now conformed to the church. We also have remarked world, unless they repent, and give that when people join our Christian satisfaction to the church, they community, they do it knowing should be put away. They are that they are uniting themselves to a people that professes to be a plain plain people. We loved them and and self-denying people, and that felt our spirit drawn to them. And not without reason, since the gospel when we had occasion to get some requires the disciples of Christ to be such. Then may not the church justly expect, and indeed require, of those who unite themselves to it, to become conformed to it in its general order of plainness, if they agree with it in its principles? And should not such persons receive kindly and thankfully the admonitions of the church to them, administered in the love of Jesus, when they are admonished to conform to its order? And if they feel they are at home in the church, and among the people they love, and if they have the spirit of the gospel, will they not feel prompted to strive to become fully conformed to the church? Their promises when they are admitted into the church, their baptismal vows, and consistency of conduct, would seem to require them to do so. 25563

"By one Spirit are we all baptized into one body." Then should there not be a flowing of souls together, and a growing assimilation or conformity to that body? Surely there should. We would not speak as though we "had already attained, either were already perfect." But perhaps we may, without misapprehension, for illustration, refer to our own experience. We were in our seventeenth year when we joined the church—an age at which youth generally think considerably of the plea sures and fashions of the world. We were by no means surrounded with the plainest the order of the Brethren' was rath-

garments made after we were in the church, we at once felt like having our coat made plain, wishing to be like the Brethren in the general feature of plainness, as well as in other respects. Accordingly we did so. Should we be asked, whether we did so simply because the brethren did so? we would answer that question by another, although we might also answer it differently. As we were then young, and anxious to form habits of piety and a Christian life, and as we must conform in our dress as well as in some other respects to some class of people, unless we wish to be odd from every body else, which is not a very good symptom generally, did we not act more wisely in making the people of God our example, than we would have done in following the example of a vain and ungodly world? The lo esserial ai

Dear brethren, we have extended this essay much beyond the limits which we thought would, confine, it when it was commenced. .. Its occasion we hope will be understood, its length borne with, and its suggestions seriously reflected upon. We are anxious that we may be brought together in the closest and sweetest union of the gospel. it is well known that there is not if that harmony and union among us as upon the subject upon which wo have been dwelling that it would be very desirable to see. Hence we have felt it our duty to offer the of the brethren. Our knowledge of foregoing suggestions, We a can only expect union on gospel grounds. er general, than particular. We But we all profess to love and reknew they were as a Church, a vere the gospel. Then let it have

And if it has, we really think there ting to you is equally adapted to church? And do we wish to see it change any of its principles, lower the standard of its holiness, and to slacken the rigor of its discipline? We trust not. Then let us maintain the order of the church in its non-conformity to the world, as well as in every other respect. primitive landmarks here are in The popular current in the world is strong against, them. Let us by putting away from us our jewelry and ornamental apparel, and by "denying ourselves of all ungodliness and worldly lusts" and every thing which the gospel forbids, and by living "soberly, righteously, and godly" as the gospel requires, give demonstrative evidence to the world that we believe the gospel is indeed the Word of God, and that it is the rule that is to judge us in "that great day of God Almighty." () 14 15

J. . Q.

UNITY IN CHRIST.

A LETTER TO A FRIEND.

free course among us and upon us. to do you. What I purpose wrineed not be much difference among the condition of many others, and Do we not also love the in some respects to the circumstances of all, so that by addressing you through the press I not only comply with your wishes, but, as I trust, benefit many who 'love the Lord Jesus Christ in sincerity," and possibly induce some to accept "the truth as it is in Jesus."

Unknown to each personally, there must be some kind of mental or spiritual congeniality or you would have felt no impulsion to write to me. Whether your motive was merely natural, or of higher paternity, we have a common nature, involved in a common ruin. ransomed by the same atonement. and you moreover claim to be a member of Christ's Mystical body, although you "are not a member of the church to which I belong." This passage in your letter will determine the nature of the following response. While I found many things in your communication worthy of commendation, I had to feel sorry that we are not so entirely one in our views of the Christian life, as to enable you in truth to address me as Dear Brother, instead It is always gratifying to know of "Dear Friend." I am exceedingthat one's thoughts have had a ly strict in my views of Christianiwelcome reception in an earnest ty, and cannot allow my charity to heart. Your recent missive, in extend a single hair breadth beyond which you acknowledge yourself its fundamental principles. "YE benefitted by the perusal of my let- ARE ALL ONE IN CHRIST JESUS" has ter to brother John S. Newcomer, a deeper and more comprehensive neither surprised nor displeased me, signification than most interpreters as you, feared it might, Express are willing to allow. Christ cruciing a desire to be favored with an fied is the centre of Christian Union epistle from my pen for your espe- and of holy fellowship to all the cial benefit, it would certainly not believers of the "One Body," not be generous in me to withhold any only as to the spirituality of true little good that it lies in my power religion, but as to its form as well:

The doctrine of oneness in heart, newed life itself. The Life Eternal harmony with one of the most once it finds incarnation which is touching petitions in Christ's inter- the product of fixed immutable princessory prayer immediately ante-ciples, and the form is the only cricedent to His passion: "That they terion whereby to judge of the all may be One; as Thou Father, presence of the Life. art in me, and I in Thee, that they also may be one in us; that the world gies that distract the religious may believe that thou hast sent me." world, are the surest evidences that

grow out of the same foundation, divergence in all directions and to ture, and as truly one in life and tral base, leaving but a small, form as the Father and the Son are world-hidden, world-derided, body out of the constitutional peculiari- hast not denied my faith." A very outgrowth of any element in the re- Christianity is that which is con-

purpose, life, and form is in perfect works out for itself a form when

The artificial, man-made theolo-This is the great truth which the those who defend and exemplify apostle sought to illustrate in his them have wandered from the epistle to the Gallatians. "Ye are Christological centre, and are vainly all one" was the gracious and inev- endeavoring to establish themselves itable effect of being "in Christ Je- at some peripheric point, which insus." To argue from this cardinal stead of being naturally and sweetly doctrine that all ecclesiastical and drawn towards the Focus of Life and religious differences are merged and Light, is repelled by it, and antagolost in Christ, notwithstanding the nistic to it. "Christ is our life," animosity and ill-will they engen- and the "Word" is the form of His der debar those who cherish them Life, and as like begets like, the from fellowship in its highest and Life, when dwelling in us, must reholiest form, is altogether inconso-produce the form that is essential nant with the essential principles to its existence and maintenance. of Christianity, repugnant to com- Many of those denominations who mon sense, and utterly abhorrent to have lost sight of the Central Chrissanctified reason. The precious tological truth, do not hesitate to truth that the dispensation of grace acknowledge that Christianity, in is spiritual in contradistinction to its distinctively sacramental form, the Mosaic Economy, is no ground was widely different in the primifor the heretical dogma that it is tive age of the church from the opposed to all forms, or that the mode in which they now give it exoutward is of so little significance ternalization. Instead of that unithat its peculiarity is immaterial. ty of life, in its inward essence and As the rays of the sun and the riv- outward sacramental manifestation, ers in the ocean commingle, so the which constitutes the peculiarity, bloodwashed, living stones grow power, and beauty of the church of into each other as certainly as they the living God, we see a restless constituting the one spiritual struc- all distances from the positive cenone. Whatever differences exist in of which it may with truth be said, the "household of faith," they grow "Thou holdest fast my name, and ties of its members, and are not the meagre and narrow cenception of

undervalues or ignores the modal. in truth; but "Thy Word is truth," To repudiate or depreciate the outward in Christianity, is to gainsay is, in its deepest sense, the mode of the gospel and reject its Author, for it is in Christ alone that the the "power of God unto salvation" "form of Godliness" has any meaning or force. He comprehended in Himself the two great elements essential to that life which is our redemption objectively, and our Life, in its Divine, Everlasting Essence, and the palpable, incarnate form, through which alone satisfaction could be rendered to the offended and the offender. It was not simply necessary that the eternal Godhead assume a material form, but the form must be specific; no one Faith, one Baptism," are as other could have answered the pur- necessary to Christianity as matter pose it was designed to serve. All and vitality and reason are essenthat Christianity is distinctively, tial to humanity. The truism tween those "who say they are the religion of the day, truth."

fined to the purely spiritual-which they at the same time worship Him and as already remarked, the Word that Divine-human Life which is without us, and within us, and through us. Whoever worships God in truth, has a "form of godliness" in accordance with the truth.

There is but one Redeemer-the salvation subjectively-namely, the God-Man. The "Everlasting Father" and the "Man Christ Jesus;" so there is but one true religion, centering in Christ, flowing from Him, bearing His image and superscription, and taking that form which His indwelling developes. "One Body, one Spirit, one Lord, it is in Christ, its Founder, Life, and which is so generally employed in Glory. Its form, as the evolution religious controversies, that if we of its life, which is in Christ, is as have in our hearts the love of inseparable from the power by Christ we are brothers and sisters, which it is produced, as the human- is liable to great abuse. The real ity of Christ was inseparable from question is, whereby shall we ascerthe conjunction of the Holy Ghost tain the existence of the love of God with the flesh and blood of the in our hearts. It is vain and absurd blessed virgin. The spiritual ever to attempt to settle this matter by wrought through the material, and reference to our feelings, as this without such a method God Himself would be making the human relicould not have provided a ransom gious consciousness the centre of for us without infringing the very theology. Neither can this point law He sought to honor and magni- be determined by a thorough comfy. THE SAME PRINCIPLE BY WHICH prehension of the mysteries con-GOD WAS GOVERNED IN PROVIDING nected with it, as this would make A MEDIUM OF SALVATION, MUST con- the human reason the pivot of the TROL US IN THE APPROPRIATION OF IT. Christian system. Both these ele-This is the line of separation be- ments enter so prominently into Christians, and are not," and those unfold themselves in ways so like who "worship God in spirit and in the life which Christ imparts, that All sectarians claim to many are thereby deceived. "worship God in spirit," supposing shocking incongruity of sitting in the idol's temple and in the temple as they are the products of a living, of God, is no longer seen, or if seen, organic connection with Christ, in no longer regarded as inconsistent. whose incarnation they found a Sitting at the Lord's table and at perfect embodiment. He is "the the table of devils is a moral prob- Way, and the Truth, and the Life," lem which the religious temporizers of our times seem to have satisfactorily solved—at least to themselves. To sing the devil's tunes with apparently such bursts God's music between whiles, is so common an occurrence that it no longer elicits that abhorrence and reprobation which it meets. Pietism, rationalism, and humanitarianism, form the great moral triangle life of that organism through which of Christendom, on one line or the He developes His purposes respectother of which are ranged all those ing our race, and of which we must who have rejected adherence to the form an integral if we are to particidivine-human basis, and planted pate in His blessedness and witness themselves on some anthropologi- His glory. The body of Christ is cal centre. The followers of the "perfected" by aggregation from Lamb are not found on one or the without; assimilated to itself by the other side of this triangle, but on attractive, and moulding power of all sides. One side toward God, the indwelling Deity, by laws which one side toward man, and one side are inlaid in the nature of God and toward the work which must be of man, meeting in Christ. By done for both. True religion is de- whatever means persons may enter votional, reasonable, and active; what are termed sects, denominabut as soon as these one-sided fea-tions, or churches, there is but one tures assume central positions, they method of induction into the church become mere human systems, and of God-namely, repentance, faith, must work with human means, and and baptism; not sprinkling, faith, achieve only human results. The and repentance, as this is not only Spiritual, the humanitarian, and inverting the divine order, but subthe practical must inhere in a fol-stituting the traditions and invenlower of Christ. Communion with tions of men for the law of the Lord developement of the Christian life; and Him crucified, restricts himself and, while they afford no claim to to no narrow bounds; for to know divine favor, nor serve as a fulcrum Christ, in the Scriptural sense, is to on which to rest our hope of heav- be related to and live in Him "by en, are the heaven-accredited evi- whom and for whom all things dences of vitalization by the Holy were made," and "by whom all Ghost. But all these anthropologi- things consist," in their diversity

and if our way is not parallel with His, it cannot be the expression of His Life, and the Truth cannot make us free from the shackles of the law of sin.

· As Christ is the radiant centre of the system which bears His name. nothing is Christianity but what is vitally related to Him, and cmanates from Him. He is the heart and God, sympathy with man, and work which is perfect. He who deterfor both are indispensable to the mines to know nothing but Christ cal elements are truly religious only and unity. To be in Christ is to be

a Christian, and to be a Christian either from the Godward or manis to be under the moulding of a specific power, resulting in specific issues, by which alone we are recognized by God as members of his elect family, whatever objections the philosophic or the credulous may advance against the form which we regard as the legitimate and only expression of the Christian religion. To be a Christian is to know Christ according to his Word, not in the deadness of the letter, but in its spirit and life, and to stand, like the Apocalyptic angel in the sun, at that focal centre wherein is "hid all the treasures of wisdom and of knowledge," and where we can command a view, however imperfeet, of every radius in the vast infinity of those "unspeakable things" which "eye hath not seen nor ear heard." There is nothing abstract or barren in the theology which has a true Christological centre; for it is pervaded by the life, warmth, and reality not only of actual redemption, but an actual, indwelling Redeemer. But the popular theology, fabricated by the masters of philosophy and logic, cold in its life and indifferent in its form, can no more draw the soul to Christ or hold it in right relations to him, that the moon can hold the stars in their orbits, or the spider's web hold the bulky ship to her anchorage. The religion of the many is but a reflection of enlightened human reason independent of any efficient connection with the source of Spiritual life. from a logical stand point is well become to us the objective source of enough if we do not mistake the life without the combination of deductions of reason for the revela- these two elements. tions of the Holy Spirit. This is our own," but belong to Him who

ward side of Christianity, and practically ignoring the theanthropic basis, nearly all theologians fail to recognize the essential nature of Christianity, severing what God hath joined together, either making their religion all emotion, or all. materialism. The absence of evangelical faith, and the predominance of philosophy has so multiplied the members of the "Mystical Babylon, the mother of harlots," that the bride the Lamb's wife, is in truth "the voice of one crying in the wilderness," heard only by those to whom the voice of the "Beloved' has greater charms than the song of Satar's emissaries, who "transform themselves into angels of light." With but an insignificant exception, numerically, Christendom is wandering after the beast, and bearing his mark, if not on the forehead, at least in the hand.

Spiritual life, or devotion, is the outflowing of the soul to God, in reverence, trust, and love. It is the conjunction of the Saint and his Saviour in sweet fellowship. This communion, this coming together of God and the soul, can take place only through the medium of incarnate Deity. . Christ in the soul, as the hope of glory, gives permanence and development to our Godward life. But Christ is Emmanuel-God with us. God in our nature-and He cannot be in us the hope of glory apart from the union of His original essence and His assumed materiali-To study divinity ty, any more than He could have "We are not the fatal error of the age. Starting died for us. Our life is His because

His life is ours, and quickens, elicits, | dwelling Life, as to fulfill the pctiand fully and sweetly employs our tion of the Great Interceding High capacity for God. If we "are Priest, and leave the world "with-Christ's" indeed, the world must out excuse" as to the true Church take knowledge of His immanence of God. "The word was God," and by the reproduction of His complex He whose "Name is the Word of life in us. Union with Christ is on God," is "in the form of God," thus the same principle for all, and does demonstrating that the oneness for not take one form in your ease and which the God-man prayed was one another form in mine. Christ is having reference to form as well as the same to us all, and we must be to essence. The Divine unity is the same in Him. How shall the complete in both these respects; and world know that the Father hath the unity of the Church with her sent the Son, if His life assume a Glorious Head, and of her members hundred different forms which are so with each other is the same. "The independent of each other, and so word was made flesh," thus making antagonistic to each other, that they one side of our Mediator as truly promote their separate interests like ours in form as His Higher with as little vital communion as Nature was in "the form of God." exists between China and America, This Divine buman constitution is or barbarism and eivilization? Can the Basis and Model of the Church. principles so adverse constitute the We are made partakers of the "Di-"one spirit," and forms so opposite, vine nature," and remain human the "One Body?" "Is Christ divi-still; then we are in Christ and ded?" We must take Christ into like Christ, and the same form that our hearts as a spiritual fire, to set was wrought in our Great Examaglow our cold desires. to enkindle pler, will repeat itself in His Body sparks of devotion into live coals, by the power of the same Life. and coals into flames of ceaseless love to God. But we must receive rejecting world. While clans and Him in the form in which He is cliques profess to be the embodipresented to us, and in the way which the Word directs. The reli- it expression according to their own gion in which the "Spirit of Christ" is claimed while the Sacramental the moment the Angel's Song broke form is wanting, is spurious-"sounding brass and a tinkling cymbal." If we are so one in Jesus, and in each other, as the Father and the Son are one; so vitally united with ed and rejected of men." His Name, our "Immanuel" as to feel every His promises, and His consolations throb of Deity, have thrilling have been unblushingly appropriathrough our spiritual arteries the ted by ereed-worshippers and patcurrents which course His own, ent-gospelers. The mass of Chriswe will also exhibit such a unity tendom follow the smoky, flickering of form in all things that owe their torehlights in the hands of groping

Our world has ever been a Christment of the Divine Life, they give conceits and imaginations. From in music upon the plains of Bethlehem, the prediction of the Christexalting Prophet Isaiah, commenced its sad fulfillment; "He is despisorigin and development to the in-creed-mongers, and bow down in

meek-devotion to the soulless ima- nal by the agency of the Holy soul. There is but one way of intensity of our emotions the standers on which myriads make ship- but the test of its reality. Even the that is by so divesting the mind of find themselves drawing the eviprejudice that we can read and exam-dence of their union with Christ ine the Word of God as if it were in-from their internal consciousness tended for us alone, and as if we had instead of the finished work of never been inoculated with false theo- Christ and faith in Him. When I ries, and as if it were addressed to speak of faith I do not forget its us immediately by the life of the Eter- form, but include in its evangelical nal Judge, in view of the Judgment! definition that unreserved consecra-Then it would have for us but one tion and obedience which is its esmeaning, and that the right one. sential concomitant. In every case Those to whom religion is made that has come under my observaeasy by catechism and rule, and bound in calf, will ever consider the trine, cherish false views of religion, true Church of God as intolerably bigoted and narrow-minded; but which is but the reflection of their those who value the Religion which streams in glory from the Cross, pressed with scripture as to be no runs in tides of Sacred Blood down longer able "to give a reason for the Holy Mount, reflected frem eve- the hope that is in them," invariary syllable of the New Testament, bly referred to their consciousness or and hiding itself at last in the feelings as incontestable evidence of Heaven-longing, Christ - waiting regeneration and affiliation with

ges of whitewashed sectarianism, Ghost, through the power of which and all under pretence of fealty to it is presented to the world in its Jesus of Nazareth. How can the only true form—those who prize sin-laden, peace-seeking soul hear such a Religion are Brothers and the "voice of the Beloved" amid Sisters indeed. - I do not mean the babel and blasphemy that swell that the Religion of Jesus does not upward from this wild, insane war reach the emotions, and is not a of sects? How can the "still small matter of feeling. On the contrary, voice" penetrate the recesses of our I maintain that Christ was eminentinner life, when all the elements of ly emotional, and that in proportion confusion are let loose upon us? that our moral nature is taken up Faith brings us under the power of and absorbed in the Life of Christ, that in which we believe, and the will our emotions become purified, more we are drawn into the vortex intensified, sanctified. Christianity of false doctrine, the stronger does does not encourage Stoicism. It is our faith become in it; and again not the religion of Zeno, but the in proportion to the increase of our Religion of the Son of God Incarfaith, will be the rates in which er- nate. But the tendency of human ror tightens its coils around the nature is to make the depths and steering wide of these hidden break- ard of religious progress not only, wreck of their eternal felicity, and best of Christians will sometimes tion, those who maintain false docand have a "form of Godliness" own thoughts, when so closely heart of man-made living and eter- Christ through the immanence of the

Holy Ghost. While I gratefully every element that has been woven and readily admit that the Religion into our judgment by human teach. of Jesus electrifies, as it were, the ing, and confine our search after deepest elements of the soul, and Truth exclusively to the "Oracles thrills the finest fibres of our emo- of God." tional nature, I emphatically deny that the feelings, however deep, in- it may be remarked that there are tense, ecstatic, are a reliable evidence of a real, well-grounded interest in the "great salvation." It is a true token of the indwelling Immanuel only when the emotions externalize themselves in the Christ-constructed channel. All fruit is preceded ness,—while they have no more by blossoming, as without this there cannot possibly be fruit; but it does not follow from this necessary and admitted fact, that every blossom is succeeded by fruit. A "life hid with Christ in God" is attended with blissful emotions, but this is no proof that conscious joy is always indicative of the Divine favor. In matters of religion, a consciousness of bliss springs from a pacified conscience, and this takes its rise from an apprehended harmony between our personal conduct and our stanstandard our faith concentres, and faith grows out of knowledge, and this last is drawn from a variety of sources. I mean our intellectual belief comes from a knowledge of objective realities, for we cannot believe what we do not know: neither will the conscience direct and urge us to the performance of what we do not believe. This brings us our righteousness, and this

In corroboration of the foregoing, great numbers of professing Christians whose religion manifests itself only in ebullitions of "good feeling"such as singing, shouting, and strong assertions of the indwelling Christ founded on the human conscioustaste for those requirements of the Divine Code which involve self-denial and renunciation of worldly honor, and for that sacramental form which constitutes the embodiment of all that Christ has done for us and in us. THAN A DEAD MAN HAS FOR FOOD. It behoves us, in consideration of these things, to be cautious as to whom we call brother and sister in the Lord. We need not only the will and the power to become Christians, but we must be Christians, if we are to have part dard of moral excellence; on this with Christ in his heavenly kingdom. Not only regeneration but sanetification is needed. Sanetification is a progressive work, extending over the entire course of life. "Sanctify them through Thy Truth: Thy Word is Truth." What saith the "Word?" "Thus it beeometh us to fulfill all righteousness." Christ is the Way, and He is back to what I remarked before, points to the modality of true relithat the Word of God is the only gion. It is by a rigid, faithful, Arbiter in matters of faith. We scrupulous observance of the exterare all controlled by conscience and nal appointments of the kingdom this is moulded by faith, and faith of Christ, that our sanetification comes from the knowledge of facts ever tends toward perfection. Outwithout us, and this knowledge can ward ordinances are neither the never be sound unless we discard source nor end of spiritual life, but

the medium or channel; and where so the life of Christ within us must this channel is forsaken, or replaced by one of human construction, it is in vain to expect the healing waters to flow. He who supplied the invisible stream, also ordained its material. saeramental channel. When a flood sweeps over the earth. it is sure to wear for itself a channel and it is equally eertain that its eourse will be governed by the law of gravitation. No matter how strong and mighty the current, it never makes its way up hill-never shapes its course contrary to the law which God has given for its direction.

If a person were to tell us that he saw a stream roll up a steep aseent, we would either doubt his sanity or his veracity. When we are told by any one that he has "been born again," and that the "love of God has been shed abroad in his heart by the Holy Ghost," while his religion takes a form of which the word of God is silent, shall we credit his statement? laws of the moral world are as fixed and determinate as those of the physical world, and he that runs eounter to the ruling principles of the one, must bide the consequences as certainly as he will have to suffer pain by holding his hand in the fire. "God is not mocked." He has his own method of doing things, and will allow no one to question the justice and righteousness of His Mediatorial administration, or alter His institutions, with impunity. The life of the Christian is "hid with Christ in God," and must unfold itself in accordance with its own principles. will invariably seek the lowest

externalize itself in the same form as in the Great and Glorious Being who was its first Embodiment and Representative. He is the Truth, and the Truth is the Word, and this is our only directory and guide. CHRIST'S COMPLEX PERSON IS THE TYPE OF HIS OWN RELIGION, and if we ever bear in mind this Central Truth, and live it out, we will be the "Children of Light," and our unity will convince the world that the Father hath sent the Son, and that we are, as a Church and as individuals, temples of the Triune Jehovah.

"ONE IN CHRIST JESUS." is but one question of indispensable importance: Are we in Christ in that sense which seeures for us all which is of any consequence in this world and in the world to eome? Have we come to that unity of faith and of the knowledge of the Son of God, which enables us to say "CHRIST IS MY LIFE?" To be blessed in life, blessed in death, and blessed forevermore in the fruition of God, depends wholly on our organic union with Christ. He is our Life, and this is, in its dualistic constitution, the eentre, circumference, and law of the unity of His Body. Hoping, at least sineerely wishing, that we may yet sustain to each other such eeelesiastical relations as to enable you to eall me brother on the principles elaborated in this letter.

I am yours with regard, C. H. BALSBAUGH.

For the Visitor.

THE IMMOVABLE KINGDOM.

"Wherefore we receiving a kingdom level, for this is its determining law, which cannot be moved, let us have GOSP. VIS. VOL. XV.

grace whereby we may serve God ac-|given themselves up to revelling ceptably with reverence and godly fear." Heb. 12: 28.

passage is a kingdom. There is also a peculiarity about it which seems to pertain to no other-viz. its immutability and steadfastness. It eannot be an earthly kingdom, for we read of the greatest kingdoms of earthly renown which have erumbled and been divided into small ones, which in their turn have passed away. The great Assyrian kingdom which stood for ages, was at last overthrown and yielded to decay. Its eapital, Nineveh, whose walls are said to have been a hundred feet in height, sixty miles in compass, and defended by fifteenhundred towers each two-hundred feet high, was utterly destroyed, so that a late traveller tells us that neither "brieks, stones, nor other materials of building" are now to be seen. Nineveh is left without any monument of royalty, without any token whatever of its splendour or wealth.

The Chaldean kingdom was also overthrown and "given to the Medes and Persians." Babylon, its capital is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground," Isa. 21: 9. This great city founded by Nimrod, the great grandson of Noah, stood for centuries the glory of the world, and was considered so and wives, and concubines, had tal proceedeth out of the throne of

and drunkenness, the Persians rushed into his splendid hall, "And The most prominent idea in this in that night was Belshazzar king of the Chaldeans slain." . The devastation of the city and country followed speedily. One cause the rapid decline, was, that the turning of the river from its channel (by which means Cyrus was enabled to enter the city) inundated the surrounding country and filled it with stagnant pools. though the strength of the walls, of the palaces seemed to promise durability, and almost bid defiance to time, yet now of these palaees the most splendid perhaps that the world ever saw, nothing but the mere vestige remains. The circumference of the ruin of one of the largest palaees is about half a mile and its height one hundred and forty feet.

These kingdoms, and others that might be noticed, after the lapse of eenturies like all earthly things, perished. Hence the kingdom spoken of in the passage under consideration cannot be an earthly one. They too, were purchased with the sword and great earnage, but in the foregoing we receive this kingdom as an inheritance. We read in the Bible of the kingdom of God which has a city "the wall of which has twelve foundations garnished with all manner of precious stones. The wall is great and high, built of secure and steadfast, (its walls be- jasper, an hundred and forty and ing so thick that six chariots could four cubits according to the measdrive abreast on them, and three- ure of a man, that is of the angelhundred and fifty feet in height) with twelve gates, every several that no power on earth could de- gate of one pearl-and the streets of stroy it. But in one night when the city pure gold like unto trans-Belshazzar with his thousand lords, parent glass. A river clear as crysGod and of the Lamb. And in the midst of the street of it, and on either side of the river, is there the tree of life, which bears twelve manner of fruits, and yields her fruit every month, and the leaves of the tree are for the healing of the nations." This kingdom shall not "wax old" for "Thy throne, O God, is for ever and ever."

The qualification necessary to serve God acceptably is "grace"-One meaning of the word grace is favor. Our King bestowed an inestimable favor upon us when he sent his only begotten Son into the world that whosoever believeth on him should not perish but have everlasting life." We are reconciled unto God by the death of his Son, who stands at the right hand of God to make intercession for the sins of his people." Let us theretore endeavor to be in favor with God through the atonement made by Jesus Christ.

Other meanings of grace, are beauty, excellence, comeliness. The Psalmist says, "The righteous shall flourish like the palm tree, he shall grow like the Cedar of Lebanon." Both these trees are noted for their superior beauty, and are fitting emblems of what the servants of God should be.

That we may be comely before our King, we are commanded to add to faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, "for if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

HATTIE.

For the Visitor. NON-RESISTANCE.

As the true doctrine of non-resistance is so imperfectly understood, and so little practiced, I feel moved by the Spirit of God and the love I have for my dear brethren, to offer some thoughts upon the subject, hoping you will give them a place in the "Visitor." Christ has commanded his followers not to resist evil. Matt. 5: 39. Now has the regenerating power of the Holy Spirit taught us this, or have we only learned it as a historic fact. If we have only learned it as a historic fact, we have not learned the depth of its meaning. When we go to the polls to cast our votes to empower men to legislate, do we. not know that we help to put them in power to enact laws as a legislative body, and that when those laws are violated, the penalty stands behind the law, and the authority for enforcing the law is transferred from the legislative to the executive power? This is all right as far as Cæsar's kingdom or the kingdoms of the world are concerned, but when we step out of the kingdom of Christ into the kingdom of Cæsar, we are on forbidden territory. And when the "powers that be" demand our services, we tell them that we are noncombatants. This is a great inconsistency indeed, if we understand. the doctrine of non-resistance. The government of the United States sees this inconsistency, and it is said that it thought of passing an act, or adding a supplement to the conscript law, disfranchising all such.

Christians should not be led by the law of nature, but by the law of grace. But some will say, our preachers preach on war, and en-| Christ. Jesus Christ.

· Every Christian must follow Christ upon the principles upon which his kingdom is founded. Now if his kingdom is founded upon the wisdom of the world, then to take an active part in political affairs would seem to be right. But it is not, for the apostle says, "the world by wisdom knew not God." 1 Cor. 1: 21. Christians must be prompted by the same spirit that Christ was. And it is plain then that this would forbid him to take any part in an institution or ordinance in which he must of necessity violate the principle on which his own kingdom is founded, or the spirit of which he is born. This is the ground on which the doctrine of non-resistance is based. It is the spirit that influenced Christ, and if the spirit of Christ is not in us, we are none of his.

To be consistent, we must be in this world as pilgrims. I do not censure the kingdoms of the world for the course they take to defend themselves, we only want to show that there is a distinction between the kingdoms of the world and the kingdom of Jesus Christ, that we may have a fair understanding of the difference there is between the two. In love to my dear brethren, I would say, "come out of her, my people, that ye be not partakers of plagues," Rev. 18: 4.

ance, namely, the spirit of Jesus what the will of God is. The apos-

Paul says, Gal. 4: 19, courage it. As Christ preached "My little children, of whom I traygood will to all men, we cannot ail in birth again until Christ be think that such preachers as en-formed in you." And in Col. 1: 27. courage war, are the ministers of "To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory." I want, my dear brethren to be consistent to their profession.

H. KOONTZ.

A Letter from a Father to his Daughter.

Chatham, June 29th, 1865.

Dear daughter ELIZABETH: I will inform you by this, that I saw in some of your writings to us, that you thought father might write one letter to you. And so I thought I would comply with your request. I feel tired this evening as we have just finished hauling the hay that we intend to make before harvest. And as it rained some while we were eating supper, it is too wet to commence the wheat this evening, so I thought I would write to you, and tell you a little how I enjoy myself at present. As regards my temporal affairs, I have no reason to complain except I have to work a little harder than I like to do, but that is a small trouble in comparison with our spiritual troubles. There is so much trouble of different kinds getting into the church. And the grand reason or cause is, disobedience to the Savior's good and wholcsome law. Remember dear daughter, that it is only those her sins, and receive not of her that do the will of God, that will be ready to meet the Lord when he I have tried in a few words, to comes. Let us then be carcful, and set forth the doctrine of non-resist-study the Scripture well, to know

the world, the lust of the flesh, the spirit of the Lord, they would not lust of the eye, and the pride of do so. life, is not of the Father, but it is of the world," and that will pass away, "but he that doeth the will of God abideth for ever."

Take notice, dear daughter, that these very things that the apostle speaks of, which is not of the Father, are the things that are spoiling the church. While we see the pride of life is showing itself in many of our members; their eyes are lusting after the fashions of the world, the boops, and many such foolish things. You know that we have sisters in the church, though they do not put them on themselves, but they put them on their innocent children, even on them that the Lord commands them to bring up in the nurture and admonition of the Lord. And what are they doing when they are doing so? Daughter, and sister in the Lord, were we not all admonished, when we were received into the church, to lay off those things, namely, the pride of life, and to learn of the Savior meekness, and lowliness of heart. Did we not all promise to do so? Yes, truly. Did we promise it to man, or unto God? certainly to God, for the covenant was made with him. Then you see, that in doing so, we break our covenant with God, and the Savior says we should be care-following the example of the world, the least of his brethren, we do to the fashion of the world, and when know how they grieve and hurt the when we see the sign before the

tle Peter tells us that "all that is in livered to the saints," as well as the

Dear sister, there are many things now a days that are inclined to lead us off of the narrow path. Here is the celebrations of the fourth of July that is now at hand, and even Sunday school celebrations. I would advise you not to take part in them, for this reason: you see that it is the custom for to have the children all dressed very nice, and the pride of life is taught in full, and the children are not nurtured and admonished in the Lord, according to his word. Where pride is, the Lord is not.

Loving sister, let us try and abstain from all "appearance of evil." I have said that disobedience was the cause of all trouble in the church. Do you not notice that some of our members are disobedient in many things, and in particular in this, that they do not follow the example of the elders. The elders are commanded to be examples to the flock, and the younger to be subject to them. I do know the time when the members were scated around the Lord's table, that they all looked pretty much alike. All had their hair parted on the top of their heads after the example of the Savior and his apostles, as history' teaches us. But how is it now? offend many of our brethren, which many of our young members are ful not to do, for what we do to and have their clothes made after him, and if we offend him, we will we meet them on the way, we can not be owned by him when he not tell whether they profess to bccomes. If such members could long to Christ or the world. But feelings of the old brethren, who are door, we know what is inside. And "contending for the faith once de- now I will say to you, that I love

my ehildren and I want them all to blest to your soul. be ready with me, that when the man who sows his seed before he Lord comes, we can go with him in breaks up the soil. You are more glory. It is our privilege to do so, foolish if you expect a blessing thank the Lord. Then loving daughter, and sister in Christ, be an example to the flock. Do not follow those members that are leaving the humble path the Savior marked for us to travel. Let us pray with the poet.

"Up into Thee the living head, Let us in all things grow, Till thou hast made us free indeed, And spotless here below."

... We are all well at present, and , hope this may find you the same. My love to you all. Your affection. ate father,

Joseph Rittenhouse.

HOW TO SPEND THE SABBATH.

Rise early. God requires one seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one or two hours later than usual, you rob God and your own soul of so much holy time; and if you begin the day by robbing God you cannot expect he will bless you.

then preach better, and you will be praise or censure ean do no good preaching. He needs your prayers. He has tasked his energies to prepare good sermons to interest and instruct you. Exhausted by the labors of the week, and trembling will be cheered and encouraged if he believes he is remembered in your prayers.

Pray that the preaching may be you review it millions of ages

He is a foolish without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

Do not indulge in secular conversation. To spend the interval between the services of the sanctuary in talking about business, or pleasure, or politics, is not remembering the Sabbath day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

Banish worldly thoughts. must not on the Sabbath "think your own thoughts." It your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness; your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the services of the sanctuary.

Do not criticise the performanees of your minister. If he has preached a poor sermon, make the best of it; if a good one make the Pray for your minister. He will best of it and improve it. Your better prepared to profit by his either to him or yourself, but may do hurt to both. You will profit far more by praying over the sermon, and applying it to yourself, than by criticising it.

Spend every Sabbath as though it under his awful responsibility he were your last. Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you will wish you had done when prayer, you would banish worldly would read your Bible, you would meditate much on divine things, and examine the foundation of your hope for eternity.-Do this, and your Sabbath will not be spent in vain.

THAT BEST DAY.

"WHAT are you going to do now?" said a gentleman to his friend on Broadway, who had recently failed in business. "I believe I will go home and get acquainted with my family," was the reply.

There is a man in this city known on both continents. He assured a friend one day that for nearly seven years he had not seen any of his family out of bed, except on Sundays. He ate breakfast at sunrise, hurried down-town, took dinner at Delmonico's, and returned late at night to find all in bed. So wholly was he engrossed in business, so ab. sorbed in money-making, that all family ties, all its affections, all its loves, were of secondary importance. His "chief end" was to get rich! He succeeded; but at a cost of heart-warmth, of the luscious loves of infancy and childhood, which made it a dear bargain. But what became of his sworn duty to his wife all this time—the great duty of sympathy in the burdens of housekeeping and child-training, duties which no man can permit to remain in abeyance without committing a crime against his family,

hence. If you knew it would be to parental care? What was the your last you would be much in result of these great derelictions? This man failed; lost every dollar thoughts and conversation; you of his fortune; strove again for wealth, succeeded, and again failed... For the third time he failed, and at this writing is not worth a dime.

Both these cases show that the pursuit of wealth in large cities becomes an infatuation, a frenzy, which bears down the victim of unhallowed greed so resistlessly, that he becomes unconscious of the highest obligations of humanity; his moral sense grows so obtunded that he sees nothing, feels nothing, hears nothing but what pertains to the getting of money.. Is it right? will reason approve of it? will humanity approve of it? will an outraged conscience approve of it in the terrible hour of the last conflict with death? This ignoring of all obligations, human and divine, in the crazed pursuit of riches, does not largely obtain, except in the great cities of the world, where human ambitions are stimulated by rivalries to the intensest pitch. Still the onward rush for wealth is like the dashing of an infuriated steed down a steep declivity-every moment and every step but increase the momentum; and the human tide would be numbered by millions in every grade of life, in the country as well as in the town, did not infinite benevolence "put down the breaks" at short intervals by the blessed institution of the Sabbath day, which a poor laborer, with beautiful truthfulness, once called "that best day," because it was all his own; because on other days he was expected to against society, and against the work for his employer from early great Father of all, who has entrus- dawn until the darkness, when he ted the proper training of children was too tired himself and his children were too sleepy for the inter-all will be right. In the light of change of affectionate caresses. But when the Sabbath came it was a day of resting, and in contemplation of the privilege of being with we cannot but urge the sinner to his family through the whole of it, flee to Christ as the only refuge from either around the fireside, at the the wrath to come. The golden family table, or at the villagechurch, he felt it was "that best fleeting, and what is done must be day" of all the seven. It is physiologically the "best day," because it fectionate, practical confidence in is a necessary rest for both brain and body; necessary for man, necessary for beast, hence Divinity has ordered, "In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy eattle," and the man who, in the light of the Bible, persistently and systematically violates this command, lovingly intended for his best good, physical and moral, may reasonably expect the Almighty's signal punishment, either in the failure of his earthly ambitions; the premature failure of the vital powers, or that greater failure still, the blasting of the mind.

Hall's Journal of Health.

OUR TIMES.

The times in which we live are ominous. All lines of prophesy indicate that we are near a crisis in our world's history. How soon it will come we know not. The question of the pre-millennial Advent is growing in importance every day. There are points on which pre-millennialists-that is, Adventists and Millennarians-differ among themselves, but we are agreed in looking for the speedy coming and kingdom of Christ, and as to the condition reign, coming in the

prophecy we see a storm gathering which will soon burst over our firedoomed world, and, in view of it, moments of probation are rapidly done quickly. Nothing but an af-Christ will deliver us from the gathering storm of Divine wrath.

"O Church of Christ! read the signs of the times-" Beyond storm lies the calm; beyond the gloom is the glorious sunshine of Immanuel's land. The warfare is now, the victory hereafter. Here is labor, yonder rest. Here the cross, there the erown. A mixture good and evil we have now, andas Lord John Napier said in 1593-"undoubtedly to the world's these vices shall ever increase," but despair not. Our Jesus will triumph. The glory from his throne will rest where the shadow of his cross has fallen. The earth, man's lost inheritance, will be restored to its pristine beauty and blessedness; and in that world to come the "people shall be all rightcous, they shall inherit the land forever," and the knowledge of the Lord cover the earth as the waters do the channel of the great deep. May our home be there.

Rev. J. K. Lord, in his discourse on "Christ's interest in the opinions of the multitude regarding himself," says:

"We believe in Jesus the Nazarene, crucified, dead, buried, rising, ascending, interceding, coming to clouds of things after he comes, we are sure heaven, in the chariots of salvation

with the thousands and ten times ten thousand at his feet. We bolieve in him, and though unbelief grows bolder and more bold, and pride rears itself more loftily, and degenerate man strains for Divine power and honors, still do we believe in Christ and in him alone. We will wait with him and for him; and when he comes, we will give him a welcome such as earth never has heard. The song of the morning stars shall be forgotten as the song of the redeemed breaks forth with all its accumulated harmonies and 'pure concert.' Yea. angels shall stop to listen, and look down to see the ransomed hosts as they wind up the everlasting hills, and roll forth from vanguard to rear-ward the mighty chorus, 'Glory to the King of kings.' And from eye to eye, and heart to heart, in all that angelic throng the inspiration shall flash; and they shall eatch the strain, and strike all their golden wires, and send back from heaven to earth the thunder peal of praise, 'Glory to the King of kings!' And Christ, the Man; the God, the King; oh! how he will rejoice, for himself and for us! With all the glory on his brow will he look down upon the advancing multitudes, and say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' And when we hear him, again will we cry out and shout, and all heaven shall swell the chorus-Glory to the King of kings!" -Review of Objections to Error, by J. M. Orrock.

Voice of the West.

For surely there is an end; and

The Family Gircle.

INCONSISTENCY.

"Father tells wrong stories: don't he, Emery? Didn't you hear him say to Mr. Ballard vesterday morning that he paid two hundred dollars for the new horse, when he told mother the night before it only eost him one hundred and twentyfive? and don't you know he told him, too, he should be obliged to ask him sixty dollars per acre for that farm land, which was just what it cost him a year ago, when I saw father pay the money for it, and know it was only forty? And then to shut us up here because I told him we came directly from school, when he happened to see us stopping to play by the wayside. didn't he look stern when he said he would not have any lying boys about him! I wanted to ask him why he told Mr. Welles this morning he was such a faithful friend to him, and would do anything to favor him, and then turn right around the moment he was gone and say he despised the man, and would not do him a good turn to save his life: and when mother remonstrated a little, he said, 'Oh! policy, my dear; Mr. Welles is a man of influence!" That was more than we said: wasn't it, Emery?"

Father does so: Oh! powerful weapon for good or ill! No wonder the sins of the parents are visited upon the children to the third and fourth generations, when these little lambs of the flock, these babes to whom the Savior likens the most pure and lovely things of earth. thus early have their souls stained thine expectation shall not be cut off. by a parent's falsity; that, as soon

as the infant mind begins to reason, ness of Canaan. Lot, too, had a such contradictory problems are desire for the rich pasture lands of given it to solve; that the feeble the plains of the Jordan; and so, feet should tread such a mazy !abwrinth of bewilderment, the thorns of doubt pressing the tender feet; that even before they are aware of danger, the first circle of the mad vortex of human sin is passed, and round and round the gradually decreasing circles they are irresistibly whirled, till, alas! nothing can save them. If an angel stood ready to unveil those little hearts, how would shiver and shrink back from the image of evil their own hands have created. Who can tell the amount of wretchedness and woe built up from this foundationa parents inconsistency! how many prison cells may the wailing cry go up to heaven, "My father, my father brought me here!" -Home Monthly.

CHOOSING A HOME.

BY M. P. H.

It would have been interesting and profitable, no doubt, could we have listened to the discussion in the tent of the patriarch Lot, before the household decided to turn their backs on the sacred altars at Bethel.

Possibly Mrs. Lot, with a good deal of earnestness, discussed the advantages of city life, and the pleasures of civilized society; reminding her good husband, that she had followed him and his flocks and herds long enough, and had no desire to end her days in a tent. The young ladies might have argued more of the world than the wilder heart.

in spite of his misgiving-for the men of the city were "sinners before the Lord exceedingly"-he "pitched his tent towards Sodom."

And, notwithstanding the sequel, that unwise example has not lacked for followers from that day to this.

When I see a Christian man, for the sake of making money a little more rapidly, take his young family into a community, corrupt in morals and lacking in religious privileges, I think, he is pitching his tent towards Sodom.

When I see ambitious mothers influencing their husbands to worldliness, and over anxious that their children should make a show in the world-leading or sending them out from the quiet retirement of home, into the whirlpool of fashionable society-I think, they are going toward Sodom.

When I see young people intoxicated with the false pleasures of evil companionship; deaf and blind to pure and innocent enjoyment; I think, they have reached Sodom.

Be careful, friends, where you choose your home, and who are your companions. Many a time, doubtless, did "just Lot" look back, with unavailing regret, to the quiet tent in Bethel, where he watched his flocks in peace, and worshiped at the altar of his God .- The Mother's Journal.

He that troubleth his own house how greatly it would be for their shall inherit the wind; and the improvement to see something fool shall be servant to the wise of

Youth's Department. EXTRAVAGANCE.

Perhaps there is scarcely any thing more destructive to a young man's character than the reputaextravagance-spending more than circumstances warrant, more than can honorably be repaid. The difficulties in which a spendthrift is continually involved are very disgusting to all steady people. They disapprove, and justly, of such conduct; they fear to connect themselves with persons who must often become burdensome to them; for he that gets a habit of exceeding his income is seldom cured of it. All the sufferings he endures himself, all the vexations he brings upon his relatives and friends, affect him in a slight or transient manner. His being assisted out of his trouble will only encourage future imprudences; till, having wearied friend after friend in rapid succession, he becomes an outcast from society, and eventually aims to obviate the consequences of his follies by crime, some disgraceful or desperate crime.

For your own comfort, for your friend's solace, for the sake of your eventual prosperity, cultivate a strict manly habit of economy. It is impossible to raise a good character without it. And this one single article, connected with moderate talent, will recommend you to all from whom you may wish confidence, or expect remuneration. Assistance, should you need it, will not be withheld, if it is known that your care of personal expenses is correct. But as nothing can essentially benefit or relieve a man inattentive in this point; so those land dyke were delighted to guide

who might otherwise be inclined to favor you, will be backward to do it, perhaps will roughly refuse all connection or concern in your ruinous affairs. Do not esteem the practice of it mean. Generous, frec, call it what you will, arc terms which do not apply, unless it is literally and truly your own moncy with which you are sporting; nor then, if you sport more than your rank and circumstances warrant .-Taylor.

THE FIRST STEP.

There is an old Latin motto, often quoted, which is designed to convey in concise language a lesson of vast importance-obsta principiis: resist the beginnings. However insignificant the fault may seem to be, however slight the departure from the strict line of rectitude, if we are but careful not to take the first step in the downward course, we are If there be no first error, there certainly can be no second.

On the other hand, if we yield to the first temptation, we shall be less able to resist the second. The indulgence we have already allowed prepares us for another. Gradually, and more easily than we are apt to suppose, habits are formed; and that which might have been so readily resisted at the beginning has become a chain that binds us in a cruel bondage.

The traveller on an Alpine height amused himself with setting in motion a small mass of snow; cre long an avalanche spread ruin through the smiling vale beneath. The children at play on the Holthe escaping rill into mimic water- the above query refers, reads thus: falls, which their little hands con- "Verily, verily, I say unto you, he trolled at will; ere long a mighty tide poured over the fields its devastating floods. The first oaththe first theft-the first untruththe first Sabbath desecration-how easy it seemed to the wanderer to retrace his step, and regain the straight path from which he had only begun to swerve. Was it easy? Alas! almost impossible.

That first ungentle word, wounding the heart of a friend, how easy it had been to repress altogether, how slight the self-control it would have required! and now how wide the breach, how sadly estranged the hearts that once loved so tenderly, that confided so trustfully! That first evening which witnessed our neglect of the Bible, our omission of prayer-to what a long, weary declension it led the way! Ah, tempted hearts! let us resist the first inclination to neglect a duty, the first syllable of bitterness that trembles upon our lips, the first step in the rapidly descending path of sin; and that we may resist successfully, let us seek strength from One who was in all points tempted like as we are, yet without sin .- Pres. Banner.

Queries.

On John 14: 12.

Dear Brethren:

I would like to have an explanation of John 14: 12. What greater things can be done than what Christ himself has done?

that believeth on me, the work that I do shall he do also; and greater works than these shall be do; becauce I go unto my Father." It is, indeed, a remarkable declaration that the Savior makes when he declares that those who believed in him should do greater works than he himself did. To understand this remarkable declaration of the Savior, we must bear in mind the principle of development in the Christian scheme of redemption, by which progress was plainly manifested. After the Savior finished his work on carth, he ascended to heaven, and offered himself with his work to his Father. The Father approved of him and his work, and exalted him, giving him a name and authority above all the heavenly powers. In exercising that authority, he sent down the Holy Spirit upon his disciples in a measure in which the people of God had never received it before. And the day of Pentecost witnessed an occurrence in the apostles speaking in unknown tongues, and in the conversion of three thousand souls. which was one of the most remarkable events that had ever happened in the world, and which surpassed any thing that Christ himself had done during his personal ministry, in enlarging the dominions of his Church or Kingdom.

The work that the disciples were to surpass the Savior in was the great work of reforming the world. And not only was this work carried on more rapidly by the disciples than it had been by the Savior himself, but the sending down of Answer.—The passage to which the Holy Spirit from heaven, gave

in the great work of reformation, the Lord's death upon the cross, and, consequently, the work was whom he sees in the opened heaven not only done more rapidly, but as at his Father's side, so that faith more thoroughly or completely, in the Lord's victory becomes also for there was a complete reforma- our victory to the overcoming of tion in every genuine convert to the world. Hence also in a thou-Christianity. The worst of charactors were reformed, and the worst greater as to appearance and result, of sinners were converted into The following passage from one of Pauls' letters to the Corinthians shows what the gospel did in the great work of reformation: "Be not deceived: neither fornicators, nor idalaters, nor adulterers, nor effeminate, nor abusers of with mankind, nor themselves thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11. The fact stated in the above passage, is a high recommendation to Christianity. The main reference of Christ seems to be to both the completeness and rapidity of the work of reformation which the disciples by the word and Spirit were to accomplish. In both these respects the labors of the disciples ity Christ that did all the work. exceeded those of Christ.

"He sowed, we reap-and the harvest is indeed greater than the seed. He bore the first conflict and triumphed unto victory, we manifest and extend that victory, which we ourselves partake of, in the rich than the Lord in

unto the apostles an additional agent | peace and joy after the anguish of sand ways our individual works are because "the Lord humbly in his contest with the unbelief which called him forth limited Himself in His wondrous energy, leaving the greater things to be done by His, disciples in His name, when the time of ripeness for faith had come as the result of His own work."

"Because I go unto my Father." This is given as the cause of the great success of the disciples. Consequently, we do not by any means, understand that the disciples were to do those great works by their own strength. It was the Savior still who did them, but after his scheme of mercy and plan of salvation were more fully matured than they were before his death, the preaching of the gospel met with more success, when preached by the disciples, than it had, when it was preached by Christ, and hence it is said the disciples did greater works than Christ, although it was in real-

Correspondence.

Clover Dale Botetourt Co., Va. Dear brother James:

While I was blessing shed upon our activity. traveling homeward from the Year-Therefore the Pentecost sermon of ly Meeting, I received some money Peter converted more in one day of different congregations in Olio three years; and Maryland, which I wish to re-Therefore the death of Stephen in port through the Visitor, if you will be so kind to insert it in your col- words of our Savior, "But with God umns. The brethren gave it to me all things are possible." Yes, it to hand to bro. Sayler, but as it did not come to him the way prescribed by the meeting, he would not accept Therefore in justice to the churches that gave it, I must report its reception myself.

The brethren of Logan county, Ohio, under the care of Elder Jacob Miller, subscribed the . 0 \$125,00 liberal sum of

The congregation under the supervision of Peter Nead, Montgomery county, O.

The small congregation of Bush Creek, Frederick county, Md., under the oversight of Elder David Reinhart, contribu-- - 121,00

The brethren at Bearer are sum] erick county, Md. handed me the sum] - 38,00 The brethren at Beaver Dam, Freder-

All that I received independent of what-I received from bro. Sayler amounts to \$312,00 Yours Fraternally,

JOHN C. MOOMAW.

Hews from the Churches.

Dear Brethren Quinter and Kurtz: As I am always glad to hear from the churches, I thought others perhaps feel like myself. Therefore I will drop you a few lines. church has not increased as much as many others. But we are still glad that the good work is progressing We received 'ten members and several that had been expelled, since the first of April. And the last, two, we received was something new to us. A man by the name of Jacob Zug and his wife were baptized last Saturday, the 26th of Aug. He was two months and nineteen days less than ninety eight years old when he was baptized, and he stood it very well. His wife is nine and a half years younger, being in her eighty eighth year. It made us think of the Day, the 13th, we passed over to

seemed possible that the spirit could reprove one almost a hundred years old whose hearing and sight has greatly failed, and that he would have to say, "sin upon sin, and I have put it off too long," but now he exercises faith in his Redeemer. and is willing to obey him. Brethren, have you ever heard of such an old couple being baptized? I have J. Zug is father-in-law of bro. Adam Stoneberger, near Dayton, O. Moses MILLER.

Lower Cumberland Church, Pa.

Dear Brethren:

According to promise I will try and give a short report of our visit to the Salamony Church, Ind. I left my home on Friday the 4th of August, and passed through Newark, and Columbus, and reached the brethren on the Miami, near Troy, where I met bro. Ebersole. We held some meetings with the brethren in that vicinity, and then passed on to Covington, where we also had meeting. We here spent a half day in council with bro. John Hershey on the contemplated change in the manner of holding our Annual Meetings. Then we went to the Harris Creek Church, and held some meetings there-pleasant meetings. We then took the ears at Gettysburg, and passing through Richmond, Hagerstown, Kokomo, and Peru, we stopped a few days with bro, Samuel Murray and others. From this place we went to Antioch where we met brethren John Metzger, Leedys, Frantz, Weybright, Ulerys &c., and held some meetings there. On Lord's

met brethren Funderburgs, Smith, and others, and held meeting twice on that day, and had pleasant meetings. Then on the 14th, we went into council, and had a successful meeting, and felt that God was with us. On the 16th we left the brethren of the Salamony Church, brethren Ebersole and Metzger started for home, and I went to the Eel River Church, and held some meetings there, and attended a funeral. I then went on to Pierceton, to bro. Workman's and had some meetings there, and God was with us and we think some good was done in the name of the holy child Jesus. I left Pierceton on the 2Ist for home, at which place I arrived at 10 o'clock at night, and found all well, thank God, for his mercy and fatherly care and protection over us.

H. D. DAVY.

Mt. Vernon, O.

Actice of Meetings.

There will be a communion meeting held at the meeting house in Solomon's Creek congregation, nine miles south of Goshen, Elkhart co. Ind, on Saturday, the 28th, of October. An invitation is hereby extended to the Brethren generally, and laboring brethren in particular to be with us.

JOHN ARNOLD.

Brother P. R. WRIGHTSMAN'S address is Freedom, Washington Co., Tennessee.

OUR NEXT ANNUAL MEETING.

The brethren in Northern Indiana have expressed a willingness to

the Salamony Church, where we East do not take it, and are waiting to know the conclusion the Brethren in the East may come to relative to the matter. And should the Eastern Brethren not request it, as soon as this is known, the Western Brethren will. We expected to be able to announce definitely to the Brethren, in this number of the "Visitor," the place of the Meeting, but cannot do so. We can say, however, that a place, with the facilities for holding the meeting, will be offered.

Our Issue in Advance.

In order that we may have a little relaxation from business, and to respond to some calls to attend some communion meetings, we issue our November No. a month in advance. Although we would pre-fer, for the accommodation of our subscribers, to send out the Visitor regularly at the first of each month, yet as the arrangement named, seemed to suit us best at present, we kindly request a cheerful acquiescence in it on the part of our patrons.

OUR PROSPECTUS.

Will all our brethren and sisters and friends, who are friendly to the Gospel Visitor, and who regard it as a useful work for the edification of believers, and for the spread of Scriptural truth, and who feel like assisting in promoting its circulation as far as their circumstances will permit, please to act promptly, and energetically in obtaining subscribers for our work. We have no preference in selecting brethren to act as agents for us. With many we have not the pleasure of a personal acquaintance. Many have manifested a willingness to assist us, and we have thankfully accepted their agency. We shall still feel under obligations to such for their services. As we do not wish take the Annual Meeting next to ask brethren or friends to do Spring in case the Brethren in the any thing it may be inconvenient

for them to do, we shall send out to | Her brown carls waved in the gentle galethe most, if not all our subscribers, our prospectus, and we kindly suggest to them that where it is not desirable or convenient for them all to act in getting up a club, let them have an understanding among them who shall act as the getter up of the club. Different circumstances sometimes should be taken into consideration in deciding this. But we hope all our friends will take an interest in the work, and do something to promote it. Each one can send, at least, his or her own name. And we think every one can obtain one or more besides his or her own, with a little exertion.

Brethren and sisters, please respond to this at as early a day as is convenient, and we shall try, by the Yet somewhere, I know, on the unseen shore, help of the Lord, to make our work worthy of your patronage and recommendation.

Vol. XI---Our Southern Subscribers.

Upon the commencement of the Rebellion in 1861, the mail facilities in the Southern States were interrupted, and our subscribers in those states received but a part of volume XI. Some of those subscribers have inquired whether we will send them the remainder of the volume. We would say that those subscribers who paid for that volume, and did not get the whole

OVER THE RIVER.

Over the river they heckon to me-Loved ones who've crossed to the further side;

The gleam of their snowy robes I see, But their voices are drowned in the ruffling

There's one with ringlets of sunny gold,

And eyes, the reflection of heaven's own blue: He crossed in the twilight, gray and cold,

And the pale mist hid him from mortal view. We saw not the angels who met him there :

The gates of the city we could not see: Over the river, over the river,

My hrother stands waiting to welcome me!

Over the river the boatman pale Carried another -- the household pet:

Darling Minnie! I see her vet. She crossed on her bosom her dimpled hands, And fearlessly entered the phantom hark: We watched it glide from the silver sands, And all our sunshine grew strangely dark, We know she is safe on the further side, Where all the ransomed and angels he:

Over the river, the mystic river, My childhood's idol is waiting for me.

For none return from those quiet shores. Who cross with the hoatman cold and pale; We hear the dip of the golden oars,

And catch a gleam of the snowy sail,-And lo! they have passed from our yearning heart:

They cross the stream, and are gone for aye We may not sunder the veil apart,

That hides from our vision the gates of day. We only know that their harks no more May sail with us o'er life's stormy sea;

They watch, and heckon, and wait for me.

And I sit and think, when the sunset's gold, Is flushing river, and hill, and shore, I shall one day stand by the water cold, And list for the sound of the hoatman's oar;

I shall watch for a gleam of the flapping sail; I shall hear the hoat as it gains the strand; I shall pass from sight, with the boatman pale, To the hetter shore of the spirit land ;

I shall know the loved who have gone heforc,-And joyfully sweet will the meeting be, When over the river, the peaceful river,

The Angel of Death shall carry me.

Miss N. A. W. Priest.

of it, shall have the remainder October 15, 1864, DANIEL WOLF, Sen. aged whenever it can be sent to them. 84 years and 11 days. He lived and died the life of the righteous. Funeral services by the Departed this life in Washington co. Md., writer and others. H. KOONTZ.

Died in Marion co. Iowa, July 9, GRIZELLA CASHMAN, aged 30 years 10 months and 14 days. She was a faithful member of the Church 7 years. Funeral discourse by Daniel Cink.

GEORGE CASHMAN. Died in Sangamon co. Ills. September 3, of typhoid fever, ELIZA, daughter of hr. John and sister Lydia NEHER, agad 10 years 10 months and 10 days. Funeral service by hr'n John Crist and Daniel Vanaman.

JOHN NEHER. Died in the Yellow Creek church, Bedford co. Pa. on the 12th June last, Susan Brumbaugh, infant daughter of hr. Jacob and sister Susan Brumhaugh, aged 2 years 6 months. Occasion improved by the brethren.

Also at the same place on the 12th of August, NANCY BRUMBAUGH, daughter of the same parents, aged 11 years 3 months. Occasion improved by the brethren from Psalm 39: 4, 5.

LEONARD FURRY. .

H. Geiger & Co.

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Hydrophobia.

HYDROPHOBIA positively can be prevented, and the bite of the mad dog rendered as harmless, to either man or beast, as any other slight wound. Of this I could exhibit a large number of testimonials, from different States, given by persons of undoubted veracity, of the most extraordinary and triumphant success of this remedy, which is now offered to the public, printed in pamphlet form, with such plain instructions that every person can prevent Hydrophobia, on either man and beast, without one failure in a thousand cases if my directions be followed. I warrant a cure in every

Also, in the same little book will be found ten other receipts, either of which is worth far more than the price asked for all of the whole eleven receipts, for preparing, compounding, and administering the best, safest and most powerful remedies known to the science o medicine, for the cure of the following diseases; to cure Epileptic Fits, to cure Sore Eyes. to cure Diptheria, to cure Spotted Fever, to cure Dropsy, to cure Cancers, cure the Dyspepsia, or Indigestion; to cure Female Obstructions or Weakness; to cure Rheumatic Pains; to cure to Flux on children or grown people Also, much other valuable information not mentioned in this circular, will be given in this Book, written by an old Physician, who has practiced medicine more than thirty years—with what success may be judged of by patients coming to him hundreds of miles, and from different States, and being cured in so short a time as to astonish both them and their friends, after having spent much time and money with other physicians, without being benefited. and were so discouraged, that they had despaired ofever getting well. But to their great delight, by a scientific course, all their diseases left them-so soon, that they thought that it could not be real-that it was only temporal. But, to their astonishment, they were well—the diseas

had left, never to return until they again violate nature's laws. Now, the reason of this is simply because Dr Sturgis (the author) does not doctor the symptoms of disease alone, but removes the cause, by a scientific course of vegetable medicine, thereby establishing a healthy action of all the secretions and excretions, thereby purifying the blood.

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Prospectus

Of the

Gospel - Visitor,

FOR THE YEAR 1866, VOL. XVI.

The GOSPEL VISITOR, edited by H. Kurtz, and J. Quinter, and published

by J. Quinter and H. J. Kurtz, at Columbiana, O.. is about completing its fifteenth volume. We issue this prospectus for the purpose of obtaining a supporting patronage and of increasing our list of subscribers for volume sixteenth. which will commence the first of next January.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice. and life of the apostolic Church, and the Church of the Brethren. And as the Gospel Visitor has been before brotherhood and world for fifteen years. a sufficient opportunity has been given to judge how far our professed purpose has been kept in view and carried out. Our increasing patronage both from within and from without our own fraternity, may be regarded, we presume. as a favorable verdict. While our object will be the same, with our increased experience, and if possible, an increased desire to accomplish our object. we hope to make our work worthy of a liberal patronage.

Each number of the Gospel Visitor will contain 32 pages double columns, neatly printed on good paper, put up in printed colored covers, and mailed to subscribers regularly about the first of each month at the following

TERMS:

Single copy, in advance, one year,

\$1,25.

Nine copies, (the ninth for the getter up of the club.) . 10,00 And for any number above that mentioned, at the same rate.

We appeal to our brethren and sisters and friends, for their help in obtaining subscribers. We appreciate, and thankfully acknowledge yaur past favors. We wish to hear favorably from you all, if possible, early in December.

HENRY KURTZ.
JAMES QUINTER.
COLUMBIANA. Columbiana co., O.
September, 1865.



GOSPEL VISITOR.

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BY HENRY KURTZ AND JAMES QUINTER.

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By James Quinter and Henry J. Kubtz.

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From WG Shrock, M M Bashor 2 Mary Mock. John Bowman. Daniel Gibbon. J S Burkholder. Jesse. Martin D Bull. David B Klepper. Jac Zigler. David Meyers. Sam owers. C T Raffensparger. Benj Lertherman. Upton R Walts. Ann Rowland. Elest Welhelm. H Koontz Hetty Engel. David Miller. John Z Gotwals. John Troxel.

[From the "Companion."]

OUR NEXT ANNUAL MEETING.

It is to be held in Franklin Co., Pa.

Smithsburgh, Md. Nov. 2nd 1865.

Brother Holsinger:—By this I will inform you, and through the Companion the brethren in general, that the place for holding the annual meeting for 1866

has been finally settled. The brethren at Antietam have agreed to take it. The place of meeting will be with bro. Jacob Price, 2 miles North of Waynesboro, Franklin County, Penna.

The nearest railroad station is Greencastle. 10 miles from the place of meeting. For brethren coming from the East and West. the most convenient route will be the Pennsylvania Railroad, to Harrisburg, and there take tho Cumberland Valley road, to Greencastle, where there will be conveyances to the place of meeting.

For the information of members desiring to come on the Baltimore and Ohio road, we will say that their stopping place will be Martinsburgh. Va. thence 20 miles by stage to Hagerstown, Md.; from there to Greencastle

12 miles by railroad.

28

Further particulars in regard to the meeting will be given in due time.

JOSEPH F. ROBER.

NOTICE.

We have again received a few copies of Winchester's Lectures on the Proph. ecies, which can be had if ordered soon.

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THE GOSPEL - VISITOR.

Vol. XV.

DECEMBER, 1865.

No. 12.

For the Visitor. A few Solemn Reflections.

Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. Mark 7: 7.

Not long since, being permitted to attend a place of worship, the preceding passage was brought to my mind with awful force. After listening to the reading of a well written discourse, the preacher arose and announced to the congregation, who were not ashamed to publish to what he condemns in them. the world what they believed in the

who profess to be teachers, who sitting in the seats of their fathers teach indeed, for doctrines the commandments of men.

Dear brethren and sisters, let us "hold fast the faith once delivered to the saints;" and if we are counted fools in this world it matters but little, if we can be reekoned among the number whom Christ will delight to own in the great day of accounts. Let it not be said of us, that in the evening of that day (it "This people draweth nigh unto being Sabbath) he would deliver a me with their mouth, and honordiscourse on the observing of the eth me with their lips; but their outward ordinances as so many heart is far from me." Let us learn held them to be essential to salva. from this just and severe sentence tion. He, likewise, observed that which our Lord passes on these he rejoiced to belong to a people superstitious Pharisees, to avoid

Happy had it been for the church form of a discipline. He said that in all ages and nations, had men some, if asked for their articles of exerted that zeal for the truths and faith, would point to the New Tes institutions of God, in the beauty tament and say, this is my Creed. and glory of their native simplicity, Such (said he) are those denomina- which has carried them on to detions who have an uneducated fend and propagate their own inministry; and if one would say so to ventions, till religion itself has me "I would answer the fool ac-almost sunk under the weight of cording to his folly." As I would the ornaments, in which they have have handed the Book referred to dressed it, and the unwieldy ar-(had he asked me for my Creed) I mor which they have hung around felt that I was a fool in his estima- it. "To what a lamentable degree tion. In fact, I felt awful, and is human nature corrupted, that so when he arose to pronounce the noble a remedy as the gospel, so benediction, I could not rise, but well adapted to the cure of a masat tremblingly on my seat. And levolent and contentious disposition, in the fulness of my soul, I said should in so many instances only "Oh! Lord, is the time, indeed, irritate the disease! and that a here, when those who take Thy scheme so full of love and goodness, Word for their rule of faith and and so well suited to promote practice, are counted fools by those peace, and harmony in those who

GOSP. VIS. VOL. XV.

cordially embrace it, should be opposed with all the violence of per- this way, however ingenious, learnsecution, and be the means of introdueing strife and division." The blessing of the gospel, sent down from heaven, is the greatest blessing ever bestowed upon man. Is it not a shame, then, that we should try to substitute any thing else in its place? Unadulterated, it will conduce the most to our unmingled corsolation, and whilst blossoms of heavenly fragrancy arc produced in this desert land, may our souls blossom and bring forth fruit abundantly and rejoice with joy and singing. May the peculiar excellency of Christ be communicated to us, by the transforming knowledge of the glory which he brought down from heaven.

Hitherto some of us have been weak and ready to faint amidst our many trials and encmies. considering the consolations of the gospel, and not the traditions of men, we may take courage in the midst of our tribulations, that the strength of the Lord may give strength to our souls, in our work, race, and warfarc. They that trust in the Lord's mercy, and desire to walk in his ways, ought not to be of a fearful heart; for he will not cast them off, nor suffer their enemies to prevail against them. May the Lord make bare his holy arm, as when the apostles preached his holy gospel, that our desert land may be replenished with wells of salvation and with fruits of righteousness, and favored with high ways to God and holiness. this way of holiness is east up in our land, may we walk in it, and ransomed of the Lord.

But no unholy person can find ed, or wisc, he may be in this world. It is only found by wayfaring men, who leave the paths of vice and folly, to pursue eternal life and happiness: who seek direction from the Word of God, and walk by faith in Christ in the paths of holy obedience. though esteemed fools by the world, and though they are often of very slender talents, shall be found wise unto eternal salvation. We do not now live in those favored times, when no lion or ravenous beast shall be found in the believer's path; yet even every lion is chained, and every traveler divincly protected. Let us then go forward with alacrity, and rejoice in praising our gracions Lord. We soon shall arrive at the heavenly Zion; all our sorrows will flee away and our everlasting joy and triumph be perfected: for He who will render his church on earth victorious over every persecutor, will make each believer more than conqueror over every foe, till death be swallowed up in victory. Isaiah 34th chap, and 15th verse it is written "Seck ye out of the book of the Lord and read." All nations are called upon to draw near and attend to the word of God, and not to the commandments of men, for all must be judged according to No excuse will be that word. found for ignorance, for all may know what the Word saith. fail to comply with the requirements of this word, imagination cannot reach the horrors of 'that awful season, and especially to thus approve ourselves to be the those who are found opposing the church of Christ.

C. A.

 $\mathbf{H}.$

' For the Visitor. LET YOUR LIGHT SHINE.

Men generally love to hear good preaching. Some will go a great ways to hear a great or eloquent preacher. We are all more or less that way inclined. We love to hear good preaching. Now of all the preachers that ever graced the earth, or moved thereon, there has none been greater than Christ, (and we hope no one need go far to hear Him)—and the greatest sermon that has ever been delivered to man, was delivered by this excellent preacher to His diseiples while seated upon the mountain, and can be found recorded in the 5th, 6th and 7th ehapters of Matthew. Please study that sermon. In this sermon, Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"

We wish to talk a little in a plain and simple way about this light which Christ would have us let shine. Light comes from heaven, but darkness proceeds from a different source. Christ is lightfor He says "I am the light of the world," Christ is the "true light" —the same that the Baptist came to "bear witness of." John says, "God is light, and and in Him is no darkness at all." Light originates with God, and beams forth into the hearts of the pure and upright through Christ, who Himself is light. Darkness proceeds from the devil, who himself is darkness and such things, or indulge in them, the author of it.

As the text was delivered for the benefit of the disciples and believ- Their light has given way to darkers, through sueeeeding generations, ness. it follows that our remarks should ness comes from the devil.

be directed to the brethren and profess Christ. those who We to bring the text to wish upon our minds. We have already seen that Christ is light, and that the devil is darkness. Let light so shine—Shine how? men may see your good works. What for? That they may see and know assuredly that there is reality in the religion of Christ, and so by your upright walk and ehaste eonversation, they may be indueed to renounce their wieked ways and "glorify your Father which is in heaven."

Brethren, how is it? Do we let our light shine? Do we bear in mind the divine injunction, "let your light shine," or do we frequently forget ourselves? How bright does our light shine? Is it not at times very dim with some of us? With sorrow have we sometimes observed the dim light, and dark examples of brethren, and those who would be Christians. How often has the eonduet and conversation of some been such that even some worldlings would have been ashamed of them. Remember, darkness comes not from God. Boasting, lightminded eonversation, rough and hard words, loud laughing, joking, jesting, &e. are no Christian graces. They are no ornament to the Christian, but to the reverse—they may be designated as Satan's alphabet, and the sons of God must be above them.

Brethren who are habituated to are far from "walking in wisdom toward them that are without." Darkness! Yes-and darkremember, brother, you are an in- es fine and fashionable, why may strument in the hands of some one not I?" "That brother has a larcalculated to do a great deal of ger farm than I have, and is much mischief, and that in different ways. First, you are an excellent tool with which to bend and incline the hearts and minds of the young and tender. Now, see, brother, instead of setting them a good example by letting your "light shine," you are assisting them in straying away into the miserable paths of idleness and folly, for they

Naturally are already inclin'd To follow examples of such a kird.

Second. A certain class of the unconverted, who may walk in your presence will be apt to stumble and fall. And why so? because you are no light to them. Your light does Your presence casts not shine. forth a mist of darkness, and they stumble and fall. Now a fall in the dark is very dangerous, and from such a one as we have under consideration, persons very seldom if ever recover. So much again for not letting your light shine.

Third. You are setting a very bad example to the balance of the A very dangerous one indeed. And would you again ask, why so? Because we are all more or less naturally inclined to take after bad examples rather than good ones. There is a variety of instanees in which we may not let our light shine, and there are generally some brethren or sisters ready to imitate us; for instance, how often have brethren or sisters been heard to remark something like the following: "There is a brother, he jokes, jests, laughs and does so and so, why may not I?" Or, "there is a sister, she does so and so, why may not I?" "That brother dress- same bad habit.

better fixed every way-he seldom gives any thing to a poor ministeror whenever a collection is held of any kind, he is seldom seen to give much, and why should I always be giving when there are others who eould afford it better than I ean?" "That sister wears hoops, and dresses nearly as fashionable as she ever did, and why may not I?" Or "there is a sister who very frequently appears before the Lord without a covering on her head, and why may not I do so?" "That brother or that sister who among the head ones in the church, do so and so and why may not I?"

Thus my dear brother or sister, you see how the members are inclined to follow your examples, especially when they are of such a eharacter or nature that does not require much self-denial. And will you still hold your membership in church without renouncing those besetments of yours? have already observed that you are an excellent tool in the hands of some one to do mischief. But were you to east those things behind you, and let your light shine as the Lord has commanded you, you might be a very useful instrument in bringing souls to Christ.

We would by no means wish to be understood as justifying any members who try to justify themselves in doing so and so, because others do so. Not at all. Such persons are doing very wrong. Because a certain person does wrong, or does so and so, is no reason that we should be guilty of the same deed, or be inclined to the

unfavorable reports about neighbors, or brethren and sisters, most charitable construction possible. Let us not think evil so soon. Never positively believe a bad report as long as you can help it. When a thing is bad, do not try to make it worse. But now kind reader, think not that we consider ourselves so pure and perfect. No, indeed, we too are flesh and blood, and we sometimes think we are the very poorest among you all. But what can we do? We know nothing better than to try again and by the assistance of a merciful God, struggle to the end.

May the good Lord bless us all, and abundantly favor us, and may we become stronger and stronger in the power of His might, so that when it pleases Him to call us away, we may be ready to go, and forever enjoy ourselves on the green pastures of heavenly felicity, Where sorrows can never come,

And the weary ones are blest, Where the pilgrim sings sweet home, While his soul is lull'd to rest. From your unworthy brother. SAMUEL KINSEY.

Dayton, O.

For the Gospel Visitor. A KIND ADMONITION.

Be ye not nnequally yoked together with unbelievers. 2 Cor. 6: 14.

These words of the apostle are of no little importance, and should be prayerfully considered by the greatest importance in these try-

The nearer we live to Christ, the true followers of the Son of God. brighter our light will shine. There appears to be some difficulty Brethren, let us think of those with some to rightly comprchend things. Let us try to cultivate a our peculiarity, as a separate people Christian spirit, and a charitable If we observe the meaning of that disposition. When we hear any peculiar and emphatic declaration our of the Savior, "My kingdom is not ot this world," signifying that this let us make it a rule to put on the world with her kingdoms was no object of His; but on the contrary, He established a spiritual kingdom wholly at variance with all temporal kingdoms. To impress the solemnity of the occasion when that declaration was made, we have to record that painful tragedy, when the Lord of glory was taken by wicked hands, arraigned before Pilate, falsely accused of blasphemy, and finally condemned to die the death of a malefactor. It is true, He had all power both in heaven and on earth, yet with meekness He submitted to His fate, to die "the just for the unjust;" and exclaimed, "If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." It was not because His death was decreed as an atoning sacrifice that His servants did not defend Him, but because of the unworldly nature of His kingdom, which is expressly implied in His language. Add to this, His confession in supplicating the throne of His heavenly Father in His priestly prayer, "They are not of the world, even as I am not of the world," and it will be impossible to draw any other inference from it, than that we are a separate people as true Christians, "Not to be unequally yoked together with unbelievers;" but to be crucified to the world, and the world to us. It is indeed of the

ing times, as well as at all times, duty, as we are to speak evil of no for the true followers of Jesus to man and to resist no ordinances. draw a proper line of distinction In the time of our Savior and the between the ordinances of man, and apostles, they were under a heathen those of their King. It is said, power and certainly very little good "Let every soul be subject unto the was done by that power further higher powers," and "Submit your-than terrifying and punishing evilselves to every ordinance of man, for the Lord's sake; whether it be the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." We are to "Render unto Cæsar the things that are Cæsar's," such as tribute, eustom, honor, fear, or whatever is due them, since they "are not a terror to good works, but to the evil."

Undoubtedly the idea of the apostle Peter was, when he said, "Submit yourselves to every ordinance of man" not at variance with the ordinance of God. If not, we eertainly would have good reason to censure Peter for annulling the ordinances of the Son of God. Particularly so, when we consider the and pilgrims, so frequently occur in answer of him and the apostle John, after being charged by the Jews to no more teach in the name of Jesus. They replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." It must be admitted by all truly pilin holding offices, or to assist in ous Christians, that the "New Dispensation" teaches nothing but "peace on earth and good will to ner of wickedness imaginable is men. Hence the apostles' teach perpetrated, repugnant to the ings are not inconsistent, for they Christian feeling, and centirely at only instruct us to render to all variance with the gospel of our Savtheir dues, such as tribute and eus- ior. We undoubtedly touch a tentom, which are but perishable der chord of many of our dear and fear and honor, which is our suffrage to Christians, but we gent-

doers, and as such they were the minister of God to revenge and execute wrath upon those that did evil. Had the Emperor decreed that all should bow before their gods, Christ and the disciples would eertainly have refused, and yet not have taken up arms to resist.

Should our authorities endeavor to compel us to take up arms in defence of this country, or otherwise, their demands would conflict with the Savior's commands, "Put up thy sword," and "Resist not evil," and as subjects in Christ's kingdom we could not possibly obey them; although we would, have to submit to the purishments they would inflict on us.

The words strangers, sojourners Paul's history of that example we must follow, as to leave no doubt on the Christian's mind of the unworldly nature of the subjects of the kingdom of Christ. How inconsistent then as pilgrims and strangers to unequally yoke ourselves with the unbelieving world, electing to fill offices in a kingdom not our own, and in which all manthings and the filth of the earth, brethren in denying the right of

ly ask you to consider this solemn have that we are not of the world, question, whether it be right in the is, for the world to hate us. "If ye sight of God to please you, rather were of the world, the world would than God, and shun to declare a love his own; but because ye are part of His counsel, judge ve? For not of the world, therefore the world our part we cannot but declare His hateth you." whole counsel for fear the "TRUTH" may not sanctify us. If any of rable position and really painful to our brethren should become offend- the carnal mind; notwithstanding it ed in us by taking this position, we "is thankworthy if a man for conadmonish them to consider the science toward God, endure grief, dreadful denunciation of woe pro-suffering wrongfully, for even hereior's own language to His disciples, suffered for us, leaving us an examhim through whom they come."

sen us out of the world." Hence, mind; for he that hath suffered in we become entirely neutrals in the the flesh hath ceased from sin." kingdoms of the world, and Paul We are not disposed to speak evil of beseeches us by the mercies of the powers that are ordained of God to "present our bodies a living God, for indeed it would be utterly sacrifice, holy, acceptable before wrong to do so. But since our Savsaith the Lord Almighty. But in tween the kingdoms of the world claiming the right of suffrage in the and His own, we as followers in kingdoms of the world, we forfeit His steps, must likewise do the our neutrality, and become actual same. Now, it is expressly denaturalized citizens and subjects in clared that the children of God are United States is the prohibition of called the children of unrighteousthe right of suffrage so long as the ness and of darkness; therefore, person or persons are not natural- "what fellowship hath righteousized, or desire to become actual cit-ness with unrighteousness?" and izens. How much less can we as what "communion hath light with other kingdom, especially when we consider the Savior's express declaration. "They are not of the world, even as I am not of the world." We cannot serve two masters, for we must either "hate the one or love the other, or else he will hold to the one, and despise the other." The best evidence we positively can in passing resolutions, or filling

It is indeed taking a very undesinounced against them in the Sav- unto were ye called; for Christ also when He said; "It is impossible but ple that we should follow his steps." that offences will come, but woe unto "Forasmuch then as Christ hath suffered for us in the flesh, arm Christ, the Son of God, has "cho-vourselves likewise with the same God," "For I am holy, so be ye holy," for drew a line of distinction bethe kingdoms of the world. A rethe children of righteousness and of markable feature in the laws of the light, while those of the world are citizens or subjects in Christ's king-darkness?" "Wherefore come out dom claim the right to vote in an- from among them, and be ve separate, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord."

> All incorporated societies are based upon the principle of denying the privilege of any person to vote

member in full fellowship. What and be benefitted thereby. would we think if an individual, not a member of the church, would party we vote, for all are under one claim the right to take part in advancing a private member to the office of deacon, or minister? We as true Christians could certainly not allow it; neither will God allow His children to take part in advancing a private individual an office in temporal kingdoms, and thus fellowship them. If the government would require us to take a part in the election of officers, then there might be some little force in the argument, that it is a duty enjoined upon the Christian to vote. And yet should that be the ease, we are under higher obligations to hearken unto God than unto man.

The question may be asked, since such a great national, as well as a religious and social evil is pending in this contest,—that of Slavery: why not join in with us to abolish it? We have no right whatever as subjects in Christ's kingdom to go outside that kingdom to legislate against, or abolish slavery, however sinful it is. We are truly happy to know, and thank God that the sub-stand aloof from the spirit of enmijects in Christ's kingdom have been enabled successfully to close the lowship with the powers of darkdoor against this great sin, and that ness. It may be said that the governit has never entered within the ment protects our life and property, pale of His church to defile her. thus enjoining a duty upon us as If we see a drunkard, we have no Christians to assist in the election right to go to him and threaten to of good men to the several offices. punish him if he still persists in his Who is so wise as to know and dissinful practices. On the other hand eern the heart of man, when it is it is our duty as Christians to ex-said to be deceitful, and above all, hort him to forsake his evil ways desperately wicked? And who has and turn in with the overtures of the courage to profess to know what the mercies of God. So it is our Gcd only knows, and to make a duty in regard to slavery and other selection of his own carnal strength sins, and to let our light so shine and choice; when it is so emphat-

office, unless he actually becomes althat others may see our good works

There is no difference on what solemn oath to suppress insurrections and repel invasions. If we then as the children of God empower others to do that which we are forbidden, we most assuredly become guilty, not directly, but indirectly, of bearing the sword. greatest inconsistency imaginable for brethren, is to vote on opposite parties. How sorely is this great evil felt throughout the church! Many of the members look upon each other with suspicion, and instead of a proper union and love, which is alone so essential to the welfare of the church, a marked disunion is frequently noticed by the grouping together of members and others of parties of the same political opinions, either before or after divine worship on the Sabbath day, and indulge in speaking evil of their rulers, or their fellow members. Now, who is so unchristianlike as to sanction these evils and still persist in the claim of suffrage? The only way to remedy such evils is to ty and destruction, and not to fel-

can give for the maintenance of a good government is the effectual fervent prayer, which is said by the apostle James to avail much. it is useless for a Christian to place himself in an unscriptural position, and pray for protection in the government. The apostle John says, "whatsoever we ask we receive of Him, because we keep His commandments, and do the things that are pleasing in his sight;" and these are commandments, "Be ye not unequally yoked together with unbelievers," and, "Overcome evil with good." Some seem to think it not expedient, or safe, to speak of these things, lest we displease the world and suffer persecution.

So long as the powers make it not obligatory upon us to vote, we need have no fear of such things; unless individual persecution overtake us, and that we must, at all events suffer for Christ's "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake," is the proclamation of our Lord and Savior, in His first sermon on the Mount. Such who avail themselves of this privilege to please the world, or to gratify their self-will and bow not to the will of God, we fear, are not altogether free from them remember that our Savior whole burden lies. He who desaid, "Whosoever he be of you that clined to pray for his people's remoforsaketh not all that he bath, he val from the world, declines to cannot be my disciple," and then make it less perilous to remain in future when all the noise, tumult, must overcome the world. Nature,

ically declared "there is no power have ceased forever! How vain but of God?" The only, and then, to eling so close to this fleetmost effectual assistance a Christian ing world, when it is but reserved unto the day of judgment to burn up with unquenehable fire! Or view the subject, by indulging in pensive reflections of your transient and endeared life, which is but a vapor, a shadow, a nothing, compared to Eternity. Yet a little while, and your golden hours of life will be gone, never more to be redeemed, and that solemn change will have to take place, when you have to pass from this transient world to that of a world eternal, where ages will eease to exist and where time will be no more. O then, "Be not unequally yoked together with unbelievers," but strive faithfully to obey God in all His requirements, and then you shall have the happy realization of joining the disciples of Jesus, who have passed the vale of death, and rest from all their labors.

A PILGRIM.

OUR TIMES AND OUR CHURCHES.

BY REV. SAMUEL HUBDITCH.

But we must not hope for less perilous times. There is not the least sign in commerce, legislation, literature, or public taste of the advent of a spirit more favorable to religion. If the church is to recover, it will not be by the deeline of her enemy's strength, but by the the "yoke of bondage." Oh, let increase of her own. On herself the let them look forward alittle into the it. He will not alter, but they and kingdoms of this world shall with the same vastness in her

mountains, and hardness in her There sin appears the abominable rocks, and breadth in her oceans, thing it is. There the tinsel of this and violence in her storms, and life loses all its color, and the voices force in all her laws, is more than that call to worldly greatness have ever subject to man, because he has a dull and unexciting sound. There become more skillful. He has dis- the thousand questions of the Scripcovered and asserted his superiority, ture are answered. There all and she has made loyal answer, doubts of personal acceptance die, Let the "children of light" in this and the fountains of gratitude and also learn wisdom from "the chil- joy are opened. Cowardice then dren of this generation." Are changes to courage, indolence to Christians to be scared from their industry, law is lost in love, and dupropriety by the spirit of fashion ty in delight. There eternity and and wealth, and the egotism of this heaven and the great spirit-world world—the heavenly by the earth-stand open, throwing all things ly? Shall a royal priesthood, a terrestrial into the shade. We die holy nation, blush; and cringe, and with Christ, and rise and sit with skulk, and compromise in a world him in heavenly places. The eyeles of shams like this? through which the education of the Church is extended, are purposely varied, that the spiritual life may show its independence of all accidents and circumstances. It has borne the world's frown, and is now called to show no fascination under the world's smile.

A spiritual life-which is in the will, irresistible righteousness; in the conscience, delicacy and decision; in the understanding, light; in the affections, reverence and love-is the one thing our Churches want, and ours to-day is the high honor of consulting how to bring it to them or them to it.

After much thought, I have found the simplest and safest answer to the question, "How to revive the Churches?" to be the answer to another, "How to revive myself?" ... Our tendency to decline is shared by all our people, and the conditions of their recovery and and ours are the same. If the effect of the times has been to diminish the Church's appreciation of her Savior, and increase her distance from him, her attention should be especially directed to the duty of getting nearer to him. Our relation to Christ brings with it all our privileges and powers. "He that abideth in me and I in him, the same bringeth forth much fruit." Near to Him, we see things as they are, and feel and act as we ought.

FUTURE PUNISHMENT.

Let the fairest star, therefore, be selected, like a beauteous island in the vast and shoreless sea of the azure heavens, as the future home of the criminals from the earth, and let these possess whatever they most love, and all that it is possible for God to bestow; let them be endowed with undying bodies, and with minds which shall forever retain their intellectual powers; let no Savior ever press his claims npon them, no Holy Spirit visit them, no God reveal himself to them, no prayer ever be heard within their borders; but let speicty exist there forever, smitten only by the leprosy of hatred to God; and with utter selfishness as its all-prevailing and eternal purpose, then, as sure as the law of righteousness exists, on which rests the throne of God and the government of the universe, a society so constituted. must work out for itself a hell of solitary and bitter, suffering, to which there is no limit except the capacity of a finite nature! Alas! the spirit that is without love to its God or to its neighbor is already possessed by a power which must at last create for its own self-torment a worm that will never die, and a flame that can never more be quenched!-Dr. Norman Macleod.

On the profitable and intelligent silver." And again; "Therefore I reading of the Scriptures.

gift of God to man, and highly favored indeed are they who possess them, and are enabled to read them. And such a favor the people of our country and age generally enjoy. The Scriptures are circulated extensively throughout our country, and their truths into his youthful mind, are sold at such a price that none need be without them. And such are the facilities for acquiring cduca- holy Scriptures, which are able to tion that but few arc found who make thee wise unto salvation cannot read them. But with all through faith which is in Christ the facilities possessed for obtaining Jesus." a knowledge of the Scriptures, that But it should not be forgotten rious subjects treated upon in that of the will of God revealed therein. Holy Book. And as there is too If we would read the Bible to the little scriptural knowledge among best advantage, and obtain therethe people, as a consequence, there from all the knowledge that it is is too little of the Christianity in- designed to impart upon every subculcated therein. It is true, there ject upon which it treats, to our may be scriptural knowledge where edification, sanctification, comfort. there is little or no scriptural piety, and general improvement of holibut we do not often find a very high ness of heart and life, and all these attainment in practical and exper-objects should be constantly kept imental Christianity unless it has in view, and aimed at in our reada knowledge of the Scriptures as its ing and studying the Scriptures. basis. Many of the prevailing er they must be read with a devotionthe Bible. Said Jesus to the Sad- when we read the Scriptures if we ucees, "Ye do err, not knowing would read them intelligently and the Scriptures nor the power of profitably than it is that we have God."

"The law of thy mouth is better 1. The Scriptures should be read unto me than thousands of gold and with a devotional state of mind.

love thy commandments above gold: The Scriptures are a precious yea, above fine gold." And Paul said, "I delight in the law of God after the inward man." And the mother and grandmother of Timothy seem to have highly appreciated, the Scriptures, and seem to have taken great pains to instill since Paul in addressing him says, "From a child thou hast known the

knowledge is very limited, and that a mere superficial reading of there is an astonishing degree of the Scriptures is not, by any means, ignorance prevailing upon the va- sufficient for obtaining a knowledge rors among professing Chris- al spirit, and carefully and diligenttians are owing to their want of a ly studied. It is no less necessary more intimate acquaintance with for us to have no devotional spirit a devotional frame of mind when we. Love to the Scriptures is a char- worship, if we would worship God acteristic of a Christian character, acceptably. Hence, in reading the and may be regarded as a test of Scriptures intelligently and profitgenuine piety. "O how I love thy ably, the following suggestions as" law," said David. And again; to manner, should be kept in view.

The reading of the Scriptures has, clared fact, and without hesitation both under the old and new dispen- receive every doctrine, and cheersation, always formed a part of fully submit to every requirement. the public worship of the people of God. And that we should read them, or hear them read on such occasions, with a devout and devotional spirit, will readily be admitted by all intelligent worshippers. But it is no less necessary for us to approach them in the same spirit in all our intercourse with them, if we would realize all the advantages of such an intercourse. Some of the elements of a devotional mind are, reverence, adoration, respect, and solemnity. To read the Bible with that levity of mind and that worldly spirit with which much other reading is done, and especially the light reading of the day, will be to read it to but very little advantage. It would be like putting "a piece of new cloth unto should be remembered. The siman old garment," or "new wine into ple and child-like mind will learn, old bottles."

II. In approaching the Scriptures to read or study them, it will The sentiments of the Virgin Mary be greatly to our advantage, and tend are full of meaning, and are continmuch to our proficiency and success uing being fulfilled, "He hath put in our pursuit of divine knowledge, down the mighty from their seats, to have the mind impressed with the and exalted them of low degree. divine character of the Author. Bible is the book of God, given in good things; and the rich he hath mercy by him as "a lamp to our sent empty away." Luke 1:52 feet and a light to our path." And 53. while it teaches us many lessons of the character and glory of its divine Author. In the Scriptures profitable reading of them. God speaks to us, and with uncoveruttered.

The simple expression of the will of God should command our obedience without any reasons given for requiring such obedience.

III. An humble and teachable spirit is absolutely necessary if we would study the Scriptures successful-

"I thank thee, O Father, Lord of heaven and earth," said Jesus, "because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so. Father, for so it seemed good in thy sight."

Those are blind indeed, who will not see. "The wise in their own eyes," and the "prudent in their own sight," are commonly those from whom the gospel is hid. This and to such will the mysteries of the kingdom of heaven be opened. The He hath filled the hungry with

IV. A deep consciousness of our concerning ourselves, it treats also need of all the instruction contained in the Scriptures is necessary for a

As they that are whole need not ed heads, humbled hearts, and with a physician, but they that are sick, feelings awed into holy silence, so they that are possessed of all should we receive the gracious needful and desirable knowledge, words that the lips of Truth have need no instruction, while they who With the utmost confi- are ignorant do. Now as one of dence should we receive every de- the first steps taken by the sinner in seeking successfully salvation, "Whosoever hath," said Jesus steps in passing from a state of ignorance to a state of wisdom, is to be conscious of our ignorance. to make us wise unto salvation through faith which is in Christ Jesus," is an important preparation of mind to enable us to search the knowledge needed.

V. Io read the Scriptures profitably, we should read them under a sense of our responsibility.

The Savior gives us to understand that it is a principle in God's method of dealing with his creatures to require much of those to whom he has given much. This being the case, and all those having the gence and perseverance. Scriptures, having such ample means for obtaining all the information necessary for a full understanding of all our duties growing out of our different relations both to God and man, and also a knowledge of the means by which they may obtain all the divine aid they need to enable them to perform those duties, great indeed are the responsibilities of those possessing the Scriptures, and much will they have to answer for. It surely will be more tolerable for the "land of Sodom" and "for Tyre and Sidon at the day of judgment," than for those who possess the Scriptures, but profit not by the instruction which they give, and the warnings which they utter. These things should be well considered, and we should take heed how we read, as well as, "how we hear."

VI. The light should be improved. as it is obtained.

is to feel his guilt, so one of the first "to him shall be given, and he shall have more abundance." We presume we must understand from this, that whosoever hath, and Now to know we are blind and ig- makes a good use of what he hath, norant, and at the same time to he shall have more given to him. know that the Scriptures "are able Some would seem to want to know every thing before they do any thing, but this is not proper. The proper way is, as we obtain light upon practical duties, at once per-Scriptures successfully for the form those duties, and as we obtain light upon any doctrine, receive at once that doctrine, whether it is popular or not. This is putting our money to the exchangers, and then at our Lord's coming we can give him his own with usury. Thus shall we grow in grace, and in the knowledge of the truth.

VII. We should read with dili-

The Bible is a large book, and the subjects upon which it treats are various and some of them very extensive. It treats of things in heaven, and in earth, and in hell :of histories, prophecies, laws, and doctrines. The knowledge of Solomon was such that it is said, he spake "of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." So the knowledge of the Bible is such that it speaks of beings from the "God of heaven," down through all the order of created intelligences to man that was made of "the dust of the ground." Some things are plain while others are more mysterious. Some things are as milk for babes, while others are as strong meat for the more advanced stage in Christian development. Now to obtain the knowledge that may be obtained, of all these things, time, patience, perse-found it an excellent practice to verance, and diligence, as well as read the Bible through once every the facilities already mentioned, are year. And this practice has been necessary.

tures prayerfully, if we would study their spiritual improvement and edithem successfully.

eyes, that I may behold wondrous mend our readers to try it. iel sought by prayer and fasting to course of Scriptural reading, we to give him "skill and understand: ing." Dan. 9th eh. The Bible has been given us to teach us our duty. And our duty should be learned from this source, and we should not leave the Bible and expect God to teach us his will by means independent of that book as has sometimes been done. To pray for direction in duty, when that direction is given in the Scriptures, is not right. But we may, and we should pray for the assistance of the Holy Spirit to humble our hearts, subdue our prejudices, and to work in us that childlike simplicity, without which we eannot effect to make much proficiency in studying the Scriptures.

IX. In the last place, we would recommend the reading of the Scripture in regular order. We do not consider all parts of the Bible should have the same degree of attention bestowed upon them, but in order that no part may escape our notice, we should read it in order, beginning at the first chapter of Genesis, and reading it through. In reading the Bible regularly through, it will be found greatly to the advantage of the student of that holy Book, to read with some system-a few chapters every day. Many have

found to promote, not only a knowl-VIII. We should study the Scrip- edge of the Scriptures, but also fication. We have found this prac-David prayed, "Open thou mine tiee profitable, and we would recomthings out of thy law." And Dan-encourage and facilitate such a understand the prophecy of Jeremi-shall give a table containing direcah concerning the "desolations of tions for reading a few chapters Jerusalem," and Gabriel was sent every day and by pursuing this course, the whole Bible will be read through in a year. The plan is that of I. Timpson, and published by the American Baptist Publication Soci-

> We would recommend our readers to copy from the pages of the Visitor, the Table, and put it in the Bible they use, and then they will always have it at hand.

J. Q.

PLAN

For the Annual reading through of the whole Bible.

To go through the whole Bible in the course of the year, has appeared to many exceedingly desirable; hut they have found it difficult to fix upou a convenient plan for their guidance. Such an one the writer has been requested to prepare; ond to render the necessary assistance for the practice, the following Table has been compiled; the utility of which, in several instances, has been proved.

It will readily be perceived, that the portions of reading for each day are divided into three parts, comprising generally a chapter each of the Historical, the Prophetical, and the Devotional or Doctrinal Scriptures. A few of those chapters and sections, which are less necessary for family or domestic reading, have been marked; but to distinguish every one would he inconvenient on a small scale. In this respect, however, a judicious and enlightened reader will find but little difficulty.

May every reader of the sacred oracles be blessed with the gracious influence and teaching of the "Holy Spirit, the Comforter," he guided with his counsel, and afterwards received to glory.

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another origin, and is suggestive of The close of the year affords a increly relate to worldly business. "And God said let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Hence we see that the year is a period of time, resulting from arrangements made by the wise and benevolent Creator himself, who - has appointed unto man as the general period of his abode on earth, three score and ten years. This period is rapidly waning or declining. And though the "shadow of the degrees on the sun dial of Ahas" may go backward, our time goes not backward, but forward, and we are constantly approaching its termination, which will not be merely the termination of our time, but of much more. Time is not only preparatory to eternity, but closely related to it. And it is so closely connected with eternity, death, and judgment, that it should always suggest these to the mind. To the thoughtless,

THE RETROSPECT. | without suggesting any serious Another year has nearly passed thoughts, or without leading to away, and its end is near at hand, any self-examination, or any repent-A Year-let us ponder well its ance for past transgressions, or meaning. It is a division or meas any resolutions for future improveure of time-not merely of time in ment. But not so to the Christian. general, but of our time as individ- To him each departing year teaches uals—of the time of him who is a most solemn and impressive leswriting these lines, and also of the son, and reminds him of the warn-time of those under whose eye ing of his heavenly Master, "Watch" these lines may fall. A year is not therefore; for ye know not what an arbitrary division of time made hour your Lord doth come by man and alone for man in trans- Therefore be 'ye also' ready': for acting his worldly business. A in such an hour as ye think not year as viewed by a Christian, has the Son of man cometh."

other thoughts than those which very suitable stand point from which we can take a retrospective view of the past. Memory is that faculty of the mind by which we ean in a great measure recall our past thoughts and feelings. "The value of this power to the mind is inestimable. Without it, the passing moment, the impression or sensation of the instant, would be the sum total of our intellectual life, of our conscious being. The horizon of our mental vision would extend no further than our immediate present perceptions: The past would be a blank as dark and uncertain even as the future. Conception lights up the otherwise dreary waste of past existence, and reproducing the former scenes and objects, gives us mental possession of all that we have been, as well as of the present moment, and lays at our feet the objects of all former knowledge. The mind thus becomes in a measure independent of sense and the external world. What it has once seen, heard, felt, becomes its permanent acquisition, even giddy, and hardened multitude, when the original object of percepyear after year may come and go tion is forever removed." Memory

is that form of mental activity in which the mind's former perceptions and sensations are reproduced in thought. The external objects are no longer present-the original sensations and perceptions have vanished-but by the mind's own power are reproduced to thought, giving, as it were, a representation or image of the original." Mcmory is one of the most wonderful powers of the mind. To look into and read the future, requires the aid of divine Omniscience—the prophetic spirit. And we are deeply impressed with the character of that great and glorious Being to whose omniscient mind the future lies open, and who can with unerring precision foretell future events. In giving character and power to the human mind it pleased the Allwise Creator to conceal the future from man, or to make his knowledge of the future depend upon his own divinc will or attributes. But while we possess no attribute of mind by which we can foresee and read the future, we do possess an attribute but little less remarkable, by which the events which have occurred within our knowledge, and the feelings which we have possessed, in the past, can be recalled and remembered. The present, however pleasant it may be to us passes away from us very quickly. memory seizes the moment as it passes, and daguerreotypes it, and the picture hangs on the walls of the soul, to be read in subsequent years. And thus in some degree, by the power of memory, we may live former years over again, and What is it that makes us grieve for enjoy in some degree the second those dear ones of which we have time their joys, and their sorrow.

At the first reflection upon the subject it might be thought that while memory adds much to our happiness by recalling the occurrences of the past which afforded us enjoyment, it would likewise add to our serrow by recalling to the mind incidents which had given us pain. Further reflection, bowever, will show us that this is not the This peculiarity or arrangement of the mind, like all the arrangements or laws of our wise and benevolent Creator, has a tendency to promote the happiness rather than the misery of his creatures. Even to the mourner, memory is a source of pleasure. "The very circumstances that tend to renew our grief, and keep alive our sorrow, in ease of some severc calamity or bereavement, are still cherished with a melancholy satisfaction of which we would not be deprived. is a luxury in our very grief, and in the remembrance of that for which we grieve. We would not forget what we have lost. Every recollection and association connected with it are sacred. Time assuages our grief, but impairs not the strength and sacredness of those associations, nor diminishes the pleasure with which we recall the forms we shall see no more, and the scenes that are gone forever. Every memento of the departed one is sacred; the books, the flowers, the favorite walks, the tree in whose shadow he was wont to recline, all have a significance and a value which the stricken heart only can interpret, and which memory only can afford." experience been bereaved? Is it not frequently the recollection of the pleasure or the profit, or both, which their life-time receivedst thy society afforded us? And when those tender feelings which oft relieve themselves in weeping at the graves of the departed, or under some other circumstances which bring them to mind, are carefully analyzed, there will be found mingled together "pleasing grief and mournful joy."

The retrospect of the past which memory enables us to take, "with the well-known tendency of the mind in advancing age to revert to the scenes and incidents of early life, certainly presents in the clearest light the importance of a wellspent life, of a mind stored with such recollections as shall cast a cheerful radiance over the past, and brighten the uncertain future in those hours of gloom and despondency when the shadows lengthen upon the path of earthly pilgrimage, and life is drawing to a close. If the thoughts and impressions of the passing moment are liable, by conditions which may at any mo- 2. Let a remembrance of God's spa ment be fulfilled, to recur at any ring mercy, forbearance, and great with all the minuteness and power sincere feelings of gratitude in our tion."

tend to aggravate the condition of been neglected and are now for the wicked in the future world, ever gone, and let the knowledge of "Son, remember," said Abraham to this fact awaken in us greater enerthe rich man, "that thou in thy gy, and lead to greater diligence in

good things." What a dark picture will the retrospect of an ungodly life present! Blessings abused, offers of merey slighted, the lovely invitations of the gospel disregarded, Christ rejected, the Holy Spirit grieved, and God dishonored, and souls ruined by the influence of such a life! But on the other hand, the retrospect of a Christian life will present a beautiful picture. All the works of the Christian being performed by the grace of Christ and to the glory of God, a divine glory will be imparted to them, and they can be contemplated with undiminished delight.

Let a retrospective view of the year and life which are now closing with us, be practically applied by us all. 1. Let a remembrance of our many failings in our duties growing out of our many relations in life make us truly humble and penitent for all our sins, that we may obtain pardon for them, and some easual association, by some commence the new year with a mysterious law of our being, under clean heart and pure conscience. time to subsequent consciousness, liberality to us, awaken strong and of present reality, it becomes us, as hearts to our heavenly Father. 3. we regard our own highest interest, Let the many mistakes we have to guard well the avenues of committed, impress us more than thought and feeling against the first ever with our liability to err, and approach of that which we shall not lead us to seek more constantly and be pleased to meet again, when it more earnestly than ever "the wiswill not be in our power to escape dom that cometh from above." 4. its presence, or avoid its recogni- Let us be reminded that many opportunities for self-improvement, A retrospect of the past will and for doing good to others have

improving the opportunities we ken to present to you my opinion may yet have for doing good. 5. and the two sides of the question. And, finally, let us, from a retrospeet of the past, in which we see ing preachers chiefly in 1 Cor. 9: what changes have taken place, what unlooked for events have oceurred, be deeply impressed with. our own mortality, our solemn destiny, and our great responsibility, and let these considerations lead to new resolutions for increased devotion to duty, to God, and to usefulness. Let us "walk worthy of the vocations wherewith we are called," and thus make our "ealling and election sure." Then "an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ," when time with us shall end.

J. Q. who are made to the term

For the Visitor. My Views on Paying Preachers.

Dear sister C. A. H. and all brethren and sisters in the Lord Jesus. May He knit us, together with the bond of union and love, that we may be of the same mind. grant us all wisdom and knowledge to go forward in holiness, and to Him who alone is holy and righteous, be glory, honor and thanksgiving, that we as those born in these latter days possess still his word in elearness and purity, as He has revealed it to mankind so many years ago, that whosoever will, can find the way to everlasting rest.

have an explanation concerning 9: 12, "If others be partakers of paying preachers, I have underta- this power over you, are not we

You find the foundation of pay-4, 5, where it is written, "Have we not power to eat and drink? Have we not power to lead about a sister. a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" However Paul proves plainly v. 7, that in what one is occupied, that should feed him, and v. 9, shows, that God had said already in the Old Testament, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," Now if God takes care for oxen, how much more it will be his will, that preachers should have their living and necessaries of the church, as it is said v. 13, "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar?-as also we read Deut. 18: 1-5, and v. 14 it reads, "Even so bath the Lord ordained, that they which preach the Gospel should live of the Gospel."

On the other hand however wo see that Paul was not burdensome to the church, for he says himself Acts 20: 33, "I have coveted no man's silver, or gold, or apparel, (v. 34) yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me; (y. 35) I have showed you all things, how that so laboring ye ought to support tho weak, and to remember the words Inasmuch the dear sister desires of the Lord Jesus, how he said, it is in the Sep. No. of the Visitor, and moro blessed to give than to realso the brother in June No. to eeive." Further he says 1 Cor.

rather? Nevertheless we have not ent with his office and profession, used this power; but suffer all things, as Paul himself did, as we know he lest we should hinder the Gospel of was a tent maker, and we may well Christ." And afterward he goes on v. 15, "But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void."

Paul testifies everywhere, that he preached the word of God in Achaia freely, without charge. 2 Cor. 12: 14, he says: "Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children." 1 Thess. 2: 9, he writes, "For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God." Peter says in his 1 Ep. 5: 2, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre. but of a ready mind."

Dear sisters and brethren, who are enquiring about this matter,here I have placed before you the two sides, and now I will give my opinion. I see that the preachers have a right to live of the church,(?) but not in high living and superfluity; not for \$600, or but "having food and raiment, let us be therewith content." Minissides preaching as Paul says 1 Tim. perhaps not being very strong and improper and dishonorable for filthy along. In such case, if he were a lucre, but an honest business consist- farmer, I would help him to thrash

take him for an example, for he has been set to us as a light. Acts 13: 47 we read, "For so hath the Lord commanded us, saying; I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

We cannot be sufficiently thankful to God for his mercy in having preserved unto us still the letters of Paul even to these latter days, so that we can still learn many things from them. But to return again to our preachers, it is certain, they ought to be counted worthy of double honor, as Paul teaches 1 Tim. 5:17, and not only this, but we must also assist them with money, whenever it is necessary, as the brethren from Macedonia had supplied what was lacking to Paul, 2 Cor, 11: 9, when he was traveling and could not earn any thing. Hence it is well, that preachers are not paid for their preaching; for what is spiritually sown, should not be bodily harvested. But when my preacher by his honest manual labor cannot earn food and raiment for himself and his family,-then I will assist him either with money, or with provisions, or with labor. In case my preacher had to preach twenty miles from his place of residence, and had to leave home al-Saturday, and should ready on \$1000 (or \$10,000) a year; -no, no; preach on Sunday forenoon and evening, and could not come home before Monday, he would lose much ters should have some business be-time, and having a large family, and 3: 3, and Tit. 1: 7, not a business healthy, would find it hard to get

with my horses, or plow or harrow. matter to the Lord. If he were a weaver or tent maker, be with us all. or had some other occupation in a town, I would bring him some potatoes, or cabbage, or butter, or something else for food.

A Christian in spirit and in truth will not let his preacher suffer, while he himself has plenty and abundance; he will not let his preacher go in ragged garments, while he himself was selling his wool. How could he love and honor him in this wise, while even a private brother should not be permitted to suffer want; how much less his preacher? A righteous preacher does not work for riches in gold and silver, but for to be rich in God, so that when the day of the Lord should come, he may say with joy, Here are the sheep and the lambs, whom I was to feed.

In conclusion I would yet exhort you preachers, that you would fulfill your high calling in the fear of God, and pray the God of love to give you the spirit of wisdom, to reveal to you the mystery of Christ, that you may preach in all truth and knowedge of Christ; but above all things to be a good example. May Spirit, that we may abide in humility, in love and in sincerity, and not go and conform with the world; suffer in

May the Lord

J. G. SHUDT.

Lena, Ills.

THE ONE SPOT.

One single spot on the fair face of a sheet of the best letter-paper will cause its rejection when the manufacturer assorts it for sale.

In obtaining recruits for the army, a single blemish in the eve, a little defect in the hearing, the loss of a finger or a toe, the slightest limp or halt in the gait, is the one fatal spot which causes rejection, however perfect the health in all other respects.

A faultless specimen of manly vigor offers himself for examination, for the purpose of obtaining an insurance on his life, but at the very first trial of the pulse under the surgeon's finger, the certificate is peremtorily denied, because there is a fatal heart-disease lurking under that fair exterior.

Here is a man who for a lifetime has had uniform good health; never dreamed but that he was perfectly well, but noticed for the first time, the God of peace grant us all of his an hour before, a little white pimple about the mouth, surrounded with several red ones, giving a dull hurting, eausing, however, not the calling ourselves Christians, and slightest apprehension; but meetstill remain so cold or lukewarm; ing the family physician accidentfor even the world calls itself now-ally on the street, he inquires very a-days Christians. Brethren, re-earelessly: "What is it?" On a member me in your prayers, that I close inspection, the experienced may willingly take up the cross of practitioner detects the existence of Christ, and may follow my Savior; a "malignant tubercle," which he that I may not lay it aside or shake knows will rapidly spread with a it off, when lies or evil speaking are discoloration, and end in death uttered about me; but that I may within twenty-four hours! as in the silence, and leave the case of Miss M. A. B-, last week;

of Mr. Henfield, six months ago; ought to have been a supremely all of Brooklyn.

These are spots physical and fa-There are moral spots just as fatal to character, health and without some expression of dissatislife itself. I knew a young wife, first at Rockaway, who could boast of family, fortune, education, health, and great personal beauty; fascinating in her conversation, faultless in her intercourse with society, and of the food, or the weather, or somea benevolence so hearty and so free, that it was impossible for her neighbors not to love her with their whole hearts. But there was one spot, only one; that not known, even to her husband; she would take opium, and died of its over-use at twenty-three.

I have been delighted by the age. hour in listening to the recitations and reading the manuscript poetry of Mrs. L of Kentucky. Neither beautiful nor ugly, but the spoiled and educated child of a rich father. She had a genius and a power which won all hearts, purely. One morning I learned she was dying, although in perfect health the day before. At intervals of a year, the demon of a drunken debauch! came over her. It killed her husband, one of nature's noblemen. The one spot!

a model of personal purity, of domestic industry, system, order and one spot of incorrigible sloven. thoroughness. A slave to the care desired as to industry, system, tem- thing."-Hall's Journal of Health. perance, regularity and order. It

and of Mr. Casy, awhile before that, happy family. It was wretched. The one spot was her insufferable ill-nature. It would be untrue to say she seldom came to the table faction. In twenty-six successive weeks, during which I daily sat at the same table, she never failed once to emit some venom either against the children, the servants, thing else. The whole house was kept in a turmoil, no single day ever passed without it! Her only son was driven to an engine-house, did not sleep at home "once in two years;" thence to the gutter; her daughters married for a home, and she went to an asylum in her old

> There are many young men with whom you cannot help being pleased, frank, courteous, magnanimous and kind; they always meet you with a smile and a welcome, and you know it is cordial and sincere. On inquiry, they "drink." one spot! It blasts all things else.

That daughter is beautiful, amiable and courteous; in all she says or does, there is nothing to hang an adverse criticism upon. The moment she passes from her father's door, dressed in faultless taste; go I knew a wife, living yet I think, to her room, and every article it contains has impressed upon it the

Let the reader this moment infor her family of healthful, beautiful quire, What spot have I? and begin children, there was no sacrifice, no on the instant to wash it out at self-denial which she was not ever any and every sacrifice, for they ready to make or practice for their only who are admitted to the mancomfort. Her husband, as the sions of the blessed are those "not world goes, was all that could be having spot or wrinkle, or any such

Calls for Ministerial Help.

From a letter written by bro. P. B. Shoemaker of Clinton Co., Missouri, we make the following extracts, and recommend the urgent request of the brother for ministerial help to the prayerful consideration of the brethren, and especially of those who thinking of North Missouri where I live, and moving west, as we do also the re- the prairies are fine at present. quest of bro. McKinnon of Shelby is a fine country for raising stock. county, Missouri. Bro. Shoemaker Some brethren have moved recently says, "We have not heard a sermon from Virginia, and there is a prospreached by any of the brethren for pect of some more this present seaover twelve months. All the satisfaction we have from that line is from reading the Visitor and the Companion, and other good books. I would like to see you face to face, as I have not the language to write as I would do. I remember when I gave you the last farewell, you told me to remember religion, and I have tried to do so. It was a good advice. We have a good country here, and we would wish you to use your influence to get some of the brethren to move to this country. Land is cheap, and the health of the country is good. Could you not make us a visit some time? We could soon have a church here if we had a speaker."

(We would say, we hope to visit your state if the Lord opens the way, at some future day. cease not to pray, and labor as best you can, to promote your own Christian enjoyment, and the blessed cause of Christ. The Lord may send you help. J. Q.)

Bro. McKinnon says: "I also wish to inform you that there is an earand we want a ministering brother to move out here, and as many more of the brethren as feel a freedom to do so.

Since the war this country is settling by eastern emigration. And there are very good chances for brethren here, the land is good, in son. And we much desire an able minister to settle among us."

WILLIAM MCKINNON. Shelbyville, Shelby Co., Mo.

Hews from the Churches."

(The following letter is from sister Sarah Major, written to her son, who is in our town and in the family of sister Haas, attending school here. We give it under the head of Church News, as it contains a beautiful allusion to a meeting in the Brush Creek congregation. suggestive, and is be read to profit, especially by those who know and love sister Major.)

> DALLAS, O. Oct. 7th, 1865.

DEAR SON :--

This is written in our usual state of health, although singe we thankfully received your last letter, your brother has been with our Dr. and has commenced taking medicine, and is going cheerfully to school.

Memory brings you to me as no nest solicitation for brethren to picture can. I have many and serimove to this part of the world. ous cares, which press me hard these There are a very few of us here, days of infirmity, but among them

all, you hold your place in my enced shepherds there, of years of heart. Do not add to my burdens, do not disappoint my hopes, pray with my life-long prayers, that my children may early, and truly be the faithful disciples of Jesus our Lord. God bless the dear kind friends of my youth, who are around you, and I know they feel a lively interest in your lasting welfare. We have not yet had our "Lovefeast." I hope the church will yet come up to its privilege. Scarcely knowing what was best to do, I accompanied your father last Saturday morning to the Brethren on Brush Creek, Adams county, being invited to their Lovefeast, which commenced on Friday. Saturday before communion, two young women wished to be baptized; one a daughter of sister Porter, the other a sister of our young ministering brother West, who is well known to the most of you. On Saturday evening the crowd was large, the order in the house good, as we could expect, considering the press at the doors, and the multitude outside.

The church went through its unpopular, but soul subduing ordinances in good time for the weary to take, rest, and the young to return to their homes, where careful parents awake and listen for their returning footsteps, glad to know all are in and all safe.

On Sunday, (the first day of the week, the great day of the resurreetion of our slain Sovercign) early in the morning his high praises were going up in "spiritual songs," followed by prayers, supplications, intereessions, giving of thanks, ministering the Word, exhortations joice with them, as in this gathermany and fervent, from the experi- ing of all young souls are the chil-

trial, and young teachers of the Word, called to the work, whose youth no man dare despise, while they continue humbly faithful to God.

It was a time of parted friends eoming together. Bereaved friends eame to weep, others to bless God for their loved ones returned safe and sound. All they ask now for them is their eternal welfare. Looking after those young soldiers, in the neat dress of a eivilian, strolling the beautiful Autumn woods side by side, how did I wish them to obey the eall to follow Jesus, and be promoted, side by side in Christian usefu!ness.

Evening eame on; I sought me a snug little reeess, where the lights burning nieely I could observe the precious ones coming to the place of prayer. My meditations were lonely and sweet. It seemed as if every time the door opened a quiet noble youth stepped in-,they brought you to my mind afresh. I said in my thoughts, other mothers' eyes will rest kindly on our stranger-boy as he softly comes into a place of worship, and as quietly retires. After the evening preaching by our brethren, while singing an eneouraging hymn, I heard a stir, I looked up, and saw a modest looking youth come up to the brethren, followed by others, male and female, all desiring baptism;—the number in was eleven, including the two remaining sons of our brother Mills Calvert, who in the joy of his heart requested me to send this communieation to the Visitor that others whom he loves, might hope and re-

dren of his tried companions in the we shall have the pleasure of conlabors of the gospel, and of praying parents. Receive the love of your father and all.

Please hand this to brother James at the request of brother M. Calvert, and oblige your mother.

CLOSE OF VOLUME XV.

The present number closes another volume of the Gospel Visitor, and another year of our editorial labors. We have been much engaged during the year in our labors, and it has, as it seems to us, passed rapidly away, and it appears but a little while since we introduced our present volume to our readers. making our monthly visits, we have, during the year, visited our subscribers twelve times, and have laid such truths as we have collected from the various sources put under contribution to fill our pages, before an audience of several thousand persons, as many more read our Magazine beside those who are our actual subscribers.

We have not been flattered, but encouraged by the expressions of approbation and encouragement received from a number of our subscribers who appreciate the Visitor, and who have been profited by it. We are truly thankful to the Lord, for the proof of his favor, and to all vancement of her scholars in whatour brethren, sisters, and friends, ever studies they are pursuing, have who have with their subscriptions, led her to study carefully the best contribution to our pages, words of method of imparting instruction. encouragement, and sympathy, and She has given special attention to with their prayers, assisted us in the teaching of English Grammar, our responsible labors, and we once and her classes usually make satisfacmore sincerely request their contin- tory improvement. Her book conued co-operation to extend our cir- tains her method of teaching this culation, and to increase the usefu'- branch of science. In our humble ness of our Magazine. We hope judgment the book possesses merit,

tinuing our visits to all our present subscribers, and that many new names will be added to our subscription list. Several new subseribers have already been sent us, and we hope these are the first fruits of an encouraging harvest.

Will our agents and friends please send in their subscriptions as soon as possible, as it is desirable we should have them at an early day.

It is very desirable that the remittances forwarded us be in good and current funds. Our friends will please remember this when remitting money.

OUR BOOK TABLE.

ENGLISH GRAMMAR, IN ITS ELE-MENTS AND FORMS; OR AN EXPOSI-TION OF THE PRINCIPLES AND USAGES OF THE ENGLISH LANGUAGE. WITH EXERCISES IN ANALYSIS, PARSING AND COMPOSITION. ADAPTED TO SCHOOLS AND FAMILIES. BY CLARA A. HAAS, AN EXPERIENCED TEACHER. 12 mo. 178 pages. Price 80 cents. postage prepaid.

Such is the title of a Grammar of the English language prepared by our sister C. A. HAAS. Her long experience in teaching, and the deep solicitude she feels for the adand is well adapted to the promotion of the knowledge of English Widow Laramore, Grammar.

Sister Sarah Wallace, made a widow by the rehels, Widow Laramore, Brother John Nead, Sister Hundt

It has been introduced into the public school here, and has received the approval of several teachers of reputation. We think it is worthy of the notice of teachers and those who desire to pursue the study of English Grammar, and we recommend it to the examination of such.

We have been compelled, for want of room, to defer several obituaries, and likewise other matter until next number.

CONTRIBUTIONS.

FREEDOM, TENN. Nov. 8th. 1865.

DEAR BRETHREN, QUINTER and KURTZ:—You will please insert in the columns of the Gospel Visitor, my report found in the Companion of the 31st of October, of the distribution of the relief fund, and oblige your obedient servant in the Lord,

P. R. WRIGHTSMAN.

Receipts.

July 7, received of brother D. P. Sayler, by express, 7, Received of brother Alexander B. Wallick, Jefferson co. Iowa, by

express \$15,25 Aug. 4, Received of brother D. P. Sayler, by express, \$266,00

Total, received \$486,25

Distributions.

Expressage for the money sent, \$6,50 Sister Onks, who was robbed by soldiers, 10,00 McKeiken, whose house and all she had was burned, and her hushand killed hy the rebels, 10,00 Elizabeth Pew, made a widow hy the war, 10,00 George Bowman, for distribution, Sister Sherfy, a widow, 20,00 10,00 Sister Simpson, 5,00 Brother Conrad Bashoar, for distribution, 15,00 Br. Flemming Dunken, driven from bis bome in Virginia, 10.00 Brother John Orren, 10,00

6,00

10,00

43,10

Brother Wallace Sager

tion,

Eld. Henry Garst, for distribution.

Brother William Shepberd, for distribu-

the rebels,	9,00
Widow Laramore,	5,00
Brother John Nead,	9,75
Sister Hurdt,	10,05
Brother Andrew Reed,	12,50
	10,00
Brother Anderson Roop,	40,00
Eld. David Derrick, for distribution,	
Brother Roop,	9,00
Widow Whitlock,	4,00
Brother Daniel Arnold, for distribution,	20,00
Brother Isaao Garber " "	10,00
Widow Thompson, wboso husband was	
sbot hy the rebels after he surren-	
dered,	5,00
Sister Bettie Garber,	5,00
Elizabeth Sherfy,	2,00
Sister Wallace. a widow,	11,00
Sister Jane Alderson.	10,00
Brother Samuel May, for distribution,	10,00
	3,20
Brother John Orren,	13,00
Brother Archibald Comichael,	
Brother James Baily, for distribution,	12,00
Eld. Henry Garst " "	15,00
Pleasant Valley Church,	13,00
Sister Babb,	3,00
Eld. Andrew Correll, for distribution.	46,00

Distributed to the destitute poor,

Total paid out,

Brother William Clark, for distribution,

Brother Archibald Thompson,

Sister Wallace,

s \$486,25

5,00

20,00

7,45

,70

Dear Brethren and sisters, North, East, and West:-Our people tenter their sincere thanks to you who have remembered their distressed condition here in the South, in the land of war, death and destruction. But thank God, peace has once more visited our distracted country. But alas! where is the widow's husband! And the mother's son? Are they in their domestic employ? Not there, not there! But are gone to the other land.

While handing the means to some of the destitute, tears of gratitude would steal down their care worn cheek, while some, who were not members, at the time they received your hospitality, have since cast in their lot with the people of God. To the donors, be itsaid, may flowers bloom in your pathway through life, and happiness and contentment be your lot.

P. R. WRIGHTSMAN.

ERRATA.

(The follwing errors occur in bro. Balsbaugh's article on "Christian Unity" in the November number, and the reader will please notice | 1 Cor. 15: 22. their correction.)

(On page 332, first column, 14th line from the top, read merits instead of meets. On page 335, first column, first line, read mock-devotion instead of meek-devotion. In the same column, 19th line, read ratio instead of rates. Same column, 17th line from the bottom, read lips instead of life.)

OBITUARIES.

Died in Mahoning church, Ohio, October 16th last, brother HENRY OSBORN, aged 58 years 4 months and 22 days, leaving a sorrowful widow and 5 children, all sons, three of whom are yet in their minority. While the sister has been a member for many years, the deceased had come rather late, only a few years since; but having heen faithful, we hope he is gone to his reward. Funeral text Luke 12: 37, 38 by Noah Longanecker and the writer.

Died of congestive hillious fever, in Donals Creek church, Clark co. O. September the 5th hro. HENRY BRUBAKER, aged 44 years and 15 days. He leaves a sorrowing widow and five children to mourn their loss, which we trust is his great gain. Ho was a member of the church for upwards of twenty years, and a minister in the church for about 13 years, and in his death the church has lost a faithful minister, his fami-Iy a kind father, and the community a valuable neighbor. Funeral discourse hy hrethren John Hershey and Henry Rubsam from 2 Cor. 5: 1.

Also in the same church, of congestion of the brain, sister ELIZABETH FRANTZ, wife of brother Benjamin Frantz, aged 64 years 10 months and 21 days. Funeral service hy breth-ren Jacob Crist and Jesse Studahaker, from 1 Cor. 15: 48 to end of chapter. The old sister was as well as usual in the morning when she got up, and going about her daily labors, she was taken with a pain in the head, and was a corpse in three hours afterward. She was a consistent member and stood in the office of deaconship with her hushand for a number of years. She raised to adult age eleven children who are all members of the church, showing her motherly care in hringing them through this world of trouble and disease, placing them in possession of the hest qualifications belonging to so large a family.

AARON FRANTZ.

Died in the Elkhart church, Elkhart co. Ind. October 2, Infant child of our friend Lcvi

Jucohs and his wife. Funeral service by the writer from Mark 10: 13.

Also, in the same church, October 17, our much heloved brother DAVID BRUMBAUGH, who was haptized during his sickness, aged 35 years. Funeral service by the brethren from

Also, same church, October 18, danghter of our heloved members John Johnson and wife, aged 2 years 1 month and 18 days. Funeral services by the brethren from Matt. 18, 1-2.

Also, same church, October 24, J. S. INBODY. son of our friend George Inbody, aged 18 years 9 months and 9 days. Funeral service by the 9 months and 9 days.
hrethren from Joh 7: 1, 2.

JACOB STUDYBAKER.

Died in the George's Creek church, Fayette JOHNSTON, sen. aged 54 years lacking 5 days. Ilis death was sudden and unexpected. He leaves a widow and eleven children. He was among those recently added to the church here, and promised to be a useful member. It affords his friends much comfort to know that he died in the church, and as they hope also in Christ. The funeral services were performed by the writer to a very large concourse of people, and l Peter 4: 7, was used on the occasion.

Died in Sandy congregation, Stark co. Ohio, June. 13, sister SARAH SHIVELY, aged 39 years, 7 months, 23 days. She was a consistent member of the church almost two years.

Also in the above named congregation, Aug. 22, sister SALOME SHIVELY, almost 74 years of age, leaving a husband and 7 children to mourn their loss. Six of those children belong to the church. Funeral 1 John 3: 2.

"My Mother, at that holy name Within my bosom there's a gush Of feeling, which no time can tame, And which for worlds of fame I would not, could not crush."

Died in the same congregation, October 9, brother DANIELY SHIVELY, aged 77 years 6 months 15 days. He was a member of the church for many years.

O'er his pale form his children how, Around him his lonely children grieve; The church who heard with joy his vows, The poor he may no more relieve .-

Died in the same vicinity, PERMILEA, danghter of friend George Stuckey, aged 4 years 24 days. Funeral text Psalm 17: 15. JOHN NICHOLSON.

Died in Farnettsburg, Franklin co. Pa. HENRY EVERETT, son of brother John and sister Lydia Everett, aged 21 years 10 months and 1 day.

J. W. E.

Died in the Pine Creek Church, St. Joseph co. Ind. Sept. 28th, sister CHRISTINA RUSH consort of brother Jacob Rush, aged 63 years, 7 months and 19 days. Disease typhoid fever, Funeral services by A. Witmer and others.

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Prospectus

Of the

Gospel-Visitor,

FOR THE YEAR 1866, VOL. XVI.

The Gospel Visitor, edited by H. Kurtz, and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Columbiana, O.. is about completing its fifteenth volume. We issue this

prospectu s for the purpose of obtaining a supporting patronage, and of increasing our list of subscribers for volume sixteenth, which will commence the first of next January.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren. And as the Gospel Visitor has been before the brotlierhood and world for fifteen years. a sufficient opportunity has been given to judge how far our professed purpose has been kept in view and carried out. Our increasing patronage both from within and from without our own fraternity, may be regarded, we presume. as a favorable verdict. While our object will be the same, with our increased experience, and if possible, an increased desire to accomplish our object, we hope to make our work worthy of liberal patronage.

Each number of the Gospel Visit will contain 32 pages double column, neatly printed on good paper, put up in printed colored covers, and mailed to subscribers regularly about the first of each month at the following

TERMS:

Single copy, in advance, one year,

\$1,25.

Nine copies, (the ninth for the getter up of the club,) . 10,00

And for any number above that meationed, at the same rate.

We appeal to our brethren and sisters and friends, for their help in obtaining subscribers. We appreciate, and thankfully acknowledge your pas favors. We wish to hear favorably from you all, if possible, early in December.

Please land this over to another, if it is not convenient for you to circulate it.

HENRY KURTZ.
JAMES QUINTER.

Columbiana. Columbiana co., O. September, 1865.







